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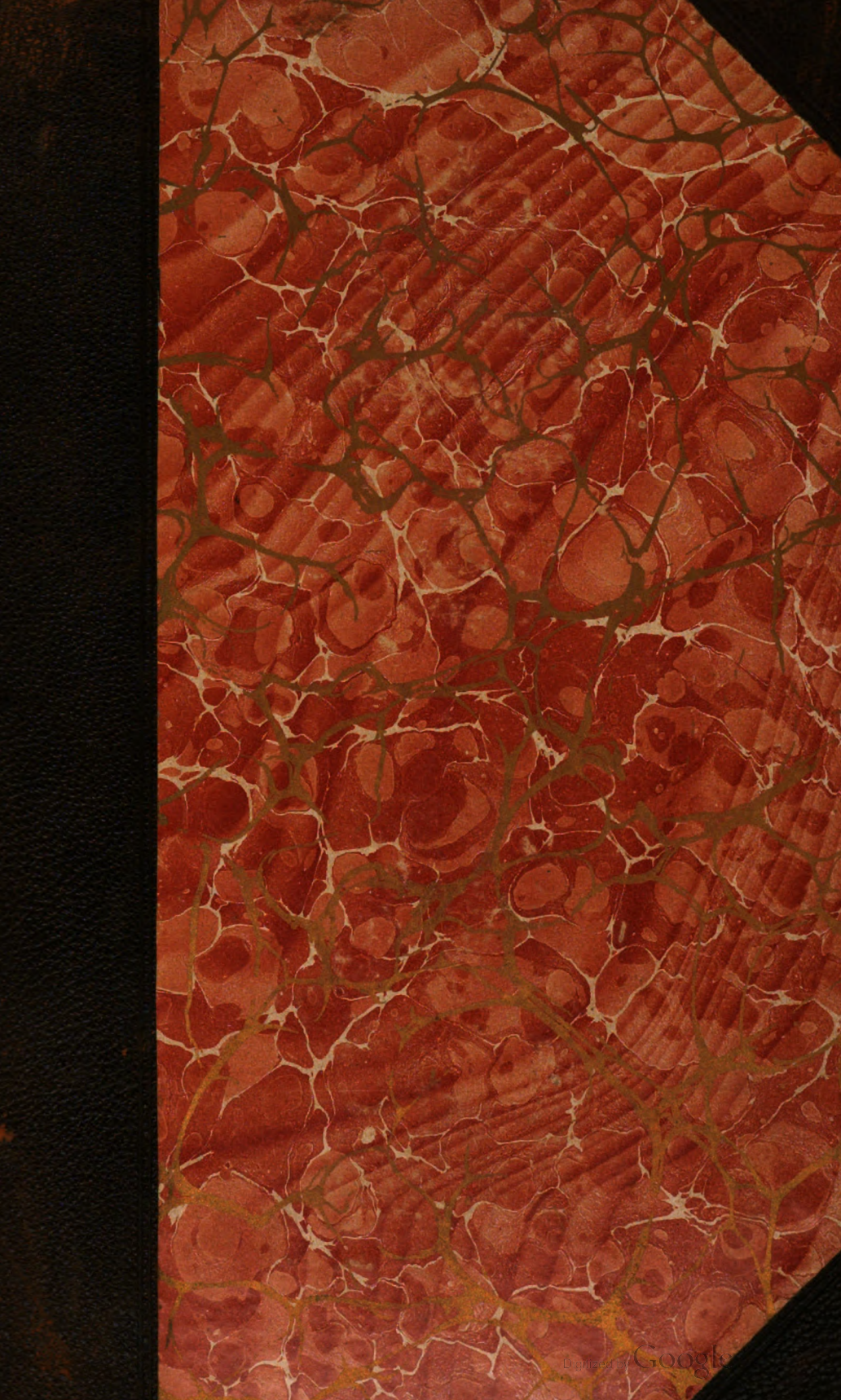
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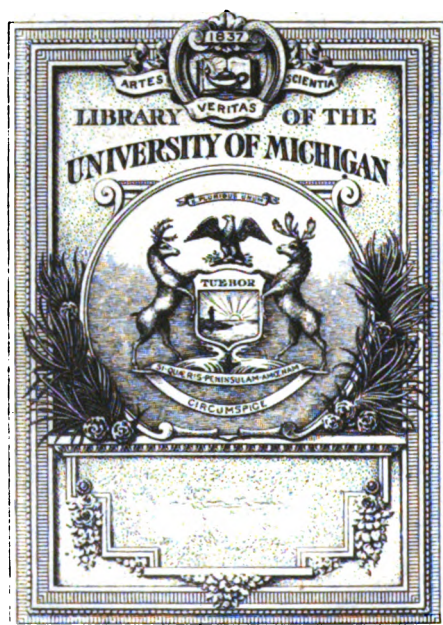
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THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.



VOLUME VII.



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1848.

44

TO THE
R. W. AUGUSTUS PEABODY, Esq.
PAST GRAND MASTER
OF THE
MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS,
IN
TOKEN OF RESPECT
FOR
His Masonic Acquirements and Private Worth ;
FOR HIS
Eminent Services and Fidelity to the Craft ;
AND, AS A SLIGHT
Manifestation of Personal Friendship and Esteem ;
THIS VOLUME OF
THE FREEMASONS' MONTHLY MAGAZINE,
IS
RESPECTFULLY DEDICATED,
BY
HIS OBLIGED FRIEND AND BROTHER,
THE EDITOR.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. 7.

BY C. W. MOORE.

NO. 1.

"The Masonic is a Society whose liberal principles are founded on the immutable laws of Truth and Justice."—*Washington*.

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LETTERS

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, NOVEMBER 1, 1847.

[No. 1.

INTRODUCTION.

IN presenting to our readers the SEVENTH VOLUME of this Magazine, and in asking for it the same favorable reception that has been extended to its predecessors, we should be recreant to our own sense of duty did we not avail ourselves of the opportunity thus afforded to acknowledge in suitable terms the generous support which the work from its commencement has received at the hands of the Fraternity. Under their encouragement it has grown up from the tender shoot to the sturdy oak, whose branches are familiar to Brethren of every tongue and nation where civilization has erected its standard and Masonry its altar. This is not a mere figure of speech. No periodical ever published in this country, has been favored with a wider circulation. It is literally true that the numbers are regularly read as they issue from the press, by subscribers in the four quarters of the globe! And however this fact may tell for the work, it speaks well for Masonry. It shows that there is a community of sentiment—a sympathy of fellowship—a spirit of inquiry awake among the Brethren wherever dispersed over the universe.

Six volumes of the work have been completed; and we are not aware that they contain one sentence which for its offensiveness we could wish expunged, or a single article that has not a direct and positive relation to the history, polity or principles of the Masonic Institution. And whatever may be their merit in other respects, we may be permitted to say, that they embody a greater variety of subjects—more of the past and current history, the laws and usages and principles of Freemasonry, than any equal number of volumes in print.

In its character the Magazine stands alone. Its plan is its own. It is the first and only work in this country that has ever attempted to maintain a regular foreign Masonic correspondence, or in any other way to keep

its readers informed, even to a limited extent, of the condition and proceedings of the Fraternity in foreign countries. This has been one of the primary objects of the work ; and we respectfully submit that it has enabled the intelligent American Brother not only the better to understand the state of the Fraternity in Europe, but more distinctly to realize the fact that he is a member of a great universal Brotherhood. By making them more familiar with each other's peculiarities and proceedings, it has brought the Fraternity on both sides of the Atlantic nearer together, and led them to *feel* that they are Brethren.

As heretofore, it will continue to be our endeavor to give to the Magazine a practical character, and thus to render it useful as well for future reference as for present purposes. Before they shall be brought to a close, we hope to be able to gather up in these volumes, for the benefit of those who may come after us, as well as for those contemporary with us, a store of practical knowledge in the history and government, the policy and objects of our Institution, such as is most needed for daily reference, but such as is at present within the reach of but few of our Brethren.

Lodges, in different sections of the country, have supplied themselves with sets of this Magazine, as a source of reference and authority, and also as the foundation of a Lodge library ; and we have frequent calls for sets, for a like purpose. We mention this, not merely as being a flattering testimonial to the character of the work, but to express the gratification it gives us, as it must give every true Mason, to see among the Brethren a desire to acquaint themselves with the correct principles and usages of the Order, for their practical guidance ; and, by collecting works for a library, evincing that they justly appreciate the importance of *studying* the treasured lore of Masonry, both to acquire a just comprehension of its worth and to lead them to a correct use and exemplification of its teachings. No Brother can, for the first time, read the works of OLIVER, HUTCHINSON and PRESTON, without receiving increased mental enlightenment—nor without becoming a more accomplished Mason, if not a more estimable man. A library, confined to works connected with Masonry—its history, laws, usages and aim—not excluding those treating of the sublime sciences to which some of its cardinal lessons refer, and with which *every* Mason should be familiar,—is a most desirable, and not less creditable, appendage to a Masonic Lodge ; and we hope the day may arrive in our time, when a Lodge destitute of a library, and a Brother disinclined to avail himself of its instruction, shall exist only as isolated and rare exceptions to a general fact.

The Magazine should be enlarged ; and its interest could be enhanced by more frequent illustrations and embellishments. But to do both or either of these, would involve an expenditure not authorised by the present

amount of subscriptions. As this shall be increased so shall our exertions be to render the work more acceptable. Our present agents and other Brethren can materially contribute to this end, by bringing the subject before their respective Lodges; and, by so doing, they will confer a favor which we shall be happy to acknowledge.

Boston, Nov. 1, 1847.

TRIENNIAL MEETINGS

OF THE GENERAL GRAND CHAPTER AND GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

In accordance with the requirements of their respective Constitutions, and with their adjournment in 1844, the General Grand Chapter and the General Grand Encampment of the United States, assembled in the Senate Chamber, in the city of Columbus, in the State of Ohio, on Tuesday, the 14th day of September last. A sufficient number of members being present,

THE GENERAL GRAND CHAPTER

Was organized at 10 o'clock, A. M., as follows:

- M. E. Rev. Paul Dean, of Massachusetts, G. G. H. P.
- E. Joseph K. Stapleton, of Maryland, D. G. G. H. P.
- " I. W. Crawford, of Connecticut, G. G. K.
- " Ezra S. Barnum, of New York, G. G. S.
- " Charles Gilman, of Baltimore, G. G. Sec'y.
- " Edward A. Raymond, of Boston, G. G. Treas.
- Comp. Rev. Anson C. Clark, of Ohio, as G. G. Chaplain.
- " Nathan B. Haswell, of Vermont, G. G. Marshal.
- " Rev. James P. Donahoo, of Ohio, as G. G. Sentinel.

The General Grand Chapter was opened in ample form, with prayer by the Rev. Grand Chaplain.

The reading of the record of the last triennial communication was dispensed with, there being printed copies of the proceedings in the hands of the members; and, on motion of Comp. C. W. Moore, Comps. Hammatt, of Mass., Ball, of Md., and Bell, of Ohio, were appointed a committee on credentials.

The General Grand Chapter was then adjourned to 2 o'clock, P. M.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 11 o'clock, A. M., and, there being the requisite number of members present, organized as follows:

- M. E. Sir Archibald Bull, of New York, G. G. M.
 E. Sir Joseph K. Stapleton, of Maryland, D. G. G. M.
 " Sir Wm. H. Ellis, of Connecticut, G. G. G.
 " Sir Wm. B. Hubbard, of Ohio, G. G. C. G.
 " Sir and Rev. Albert Case, of Massachusetts, G. G. Prelate.
 " Sir Wm. T. Gould, of Georgia, as G. G. S. W.
 " Sir Ezra S. Barnum, of New York, G. G. J. W.
 " Sir Charles Gilman, of Maryland, G. G. Rec.
 " Sir Edward A. Raymond, of Massachusetts, G. G. Treas.
 " Sir Charles W. Moore, of Massachusetts, G. G. Sw. B.
 " Sir Joel G. Candee, of New York, G. G. St. B.
 " Sir Simon W. Robinson, of Massachusetts, G. G. W.
 " Sir James P. Donahoo, as G. G. Sentinel.

The General Grand Encampment was opened without ceremony. Prayer by Rev. Sir Albert Case, G. G. Prelate.

The reading of the record of the last triennial communication was omitted, there being printed copies of the proceedings in the hands of the members; and, on motion of Sir C. W. Moore, Sirs E. S. Barnum, of New York, S. W. Robinson, of Mass., and B. Latham, of Ohio, were appointed a committee on credentials.

Sir Wm. H. Ellis, of Connecticut, announced the decease of the late G. G. S. W., Sir Robert Smith, of New Hampshire; whereupon, on motion, the Jewels were ordered to be placed in mourning, and Sirs Joseph K. Stapleton, of Maryland, Charles W. Moore, of Mass., and Joel G. Candee, of New York, were appointed a committee to draft suitable resolutions expressive of the estimation in which the deceased was held by his Brethren.

The General Grand Encampment was then adjourned to 4 o'clock, P. M.

Tuesday afternoon, Sept. 14.

THE GENERAL GRAND CHAPTER

Assembled and was called to order at 2 o'clock, as per adjournment in the morning.

The committee on credentials made a partial report. We give the members present during the session, as follows:

- Maine*—Truman Bradford.
New Hampshire—A. B. Young, (proxy.)
Vermont—N. B. Haswell.
Massachusetts—Chas. W. Moore, Ruel Baker, John B. Hammatt.
Rhode Island—William Field.
Connecticut—Wm. H. Ellis, W. E. Sanford.
New York—J. G. Candee, R. R. Boyd.
Maryland—W. Ball, E. S. Courtney.
District of Columbia—by Comp. Keyworth.
Ohio—W. B. Hubbard, G. D. Hine, John Sayre, Thos. Bell.
Kentucky—Willis Stewart, Philip Swigert, Dempsey Carrol, A. G. Hodges.
Indiana—Isaac Bartlett, Abel C. Pepper, C. Moore, (proxy.)
Missouri—J. W. S. Mitchell.
Tennessee—Dyer Pearl, P. G. S. Perkins.

Mississippi—William P. Mellen.

Georgia—Wm. T. Gould.

Alabama—Sterling A. M. Wood.

Louisiana—Thomas H. Lewis.

The report was corrected and adopted ; after which the General Grand Secretary submitted a detailed report of his official acts, and of matters that had come under his cognizance, since the last triennial communication. On motion of Comp. Moore, the report and accompanying documents were referred to Comps. Moore, of Massachusetts, Hubbard, of Ohio, and Pepper, of Indiana, to report what disposition should be made of the several subjects embraced therein.

On motion of Comp. Ellis, of Connecticut, all R. A. Masons in the city, of good standing, were invited to take seats in the G. G. Chapter.

The Gen. Grand High Priest read a brief communication, the substance of which was, that although he had been called upon to perform but few official acts since the last triennial meeting, he had not been unmindful of the interests of the General Grand Chapter, nor of R. A. Masonry in the country, and he felt great pleasure in reporting that both were in a highly prosperous condition.

The E. Comp. Stapleton, D. G. G. H. P., presented his report, from which it appeared that since the last triennial meeting, he has issued Dispensations for the establishment of eleven subordinate Chapters in different sections of the country, and authorised the organization of one or more Grand Chapters. We shall give the report in full hereafter.

The E. G. G. King and Scribe, (Comps. Crawford, of Conn., and Barnum, of New York,) also presented their triennial reports, which, with the report of the D. G. G. H. P., were, on motion of Comp. Raymond, of Massachusetts, referred to the committee on the doings of the Grand Officers.

Comp. Haswell, of Vermont, presented a communication asking authority to revive the Grand Chapter of that State, which was read and laid on the table. [This communication was subsequently called up and considered, but the application not being in a constitutional form, the authority was not granted.]

The M. E. G. G. High Priest then announced the following standing committees :

On Finance—Comps. Hubbard, of Ohio, Gould, of Georgia, and Young, of Massachusetts.

On New Chapters—Comps. Candee, of New York, Moore, of Massachusetts, and Mellen, of Mississippi.

On next Place of Meeting—Comps. Stapleton, of Maryland, Hubbard, of Ohio, and Baker, of Massachusetts.

An invitation was received from the Grand Chapter and Encampment

of Ohio, to unite in a public procession and ceremonies tomorrow morning at 10 o'clock, which was accepted.

The General Grand Chapter was then adjourned to 8 o'clock Wednesday morning.

THE GENERAL GRAND ENCAMPMENT

Was called to order at half-past 4 o'clock, P. M., and the record of the morning session was read and approved.

On motion of Sir J. G. Candee, all Knights Templars in the city, of regular standing, were invited to take seats in the G. G. Encampment during the session.

The committee on credentials reported the following representatives as present and entitled to seats :

Massachusetts and Rhode Island—M. E. Sir John B. Hammatt, Sirs Ruel Baker, Wm. Field, Ammi B. Young, Charles Robbins.

New York—Sirs Ezra S. Barnum, R. R. Boyd.

Ohio—Sirs B. Latham, I. L. Vattier, J. N. Burr, J. C. Copelen.

Connecticut—Sir Wm. E. Sanford.

Georgia—Sir Wm. T. Gould.

Kentucky—Sirs W. S. Shipley, Boone Bailly.

Virginia—Encampment at Wheeling, by its Commander, Sir W. B. Wilson.

The report was accepted and the Committee allowed further time.

The following standing committees were appointed :

On Doings of Grand Officers—Sirs Albert Case, of Massachusetts, Wm. Field, of Rhode Island, and Wm. E. Sanford, of Connecticut.

On Finance—Sirs Wm. H. Ellis, of Connecticut, J. G. Candee, of New York, and Wm. B. Hubbard, of Ohio.

On Warrants—Sirs B. Latham, of Ohio, E. A. Raymond, of Mass., and Wm. T. Gould, of Georgia.

On next Place of Meeting—Sirs E. S. Barnum, of New York, C. W. Moore, of Massachusetts, and W. T. Gould, of Georgia.

A communication was received from the Grand Encampment and Grand Chapter of Ohio, inviting the General Grand Encampment to unite with them in a public procession and other suitable services, to take place tomorrow morning, which invitation was accepted.

Sir Joseph K. Stapleton, as D. G. Grand Master, presented a report of his official doings for the three years past; from which it appeared that he had granted Dispensations for five new Encampments, and issued his commission for the consecration of two.

The G. G. Generalissimo, Sir Wm. H. Ellis, and Sir Wm. B. Hubbard, G. G. C. G., respectively submitted reports of their doings since the last triennial meeting. From the report of the latter officer, we learn that in the discharge of the duty committed to him in 1844, he has effected a settlement with the Encampments in Ohio; and that he has also granted a Dispensation for the establishment of an Encampment at Pittsburg, Pa.; for which a Charter was subsequently ordered to be issued. He further

reports that the Order in the West is generally prosperous and increasing in numbers.

All the above reports were referred to the committee on the Doings of the Grand Officers.

Sir N. B. Haswell presented a communication in relation to the Encampments in Vermont, which was referred to the committee on Warrants. A petition, presented by Sir Kt. Mitchell, praying for a Dispensation for an Encampment at St. Louis, Mo., was referred to the same committee.

The General Grand Encampment was then adjourned to 9 o'clock, Wednesday morning.

Wednesday, Sept. 15.

THE GENERAL GRAND CHAPTER

Assembled at 8 o'clock in the morning, as by adjournment. Prayer by the Chaplain. The record of the proceedings of yesterday afternoon was read and approved.

Comp. Moore, of Mass., from the committee to whom was referred the communication of the G. G. Secretary, submitted a report, which was adopted; and, in accordance with the recommendations therein contained, the Gen. Grand High Priest appointed the following committees:

On Royal Arch Masonry in Louisiana—Comps. C. W. Moore, Barnum, Ham-matt, Raymond and Crawford.

On the Grand Chapter of Florida—Comps. Bradford, Wood and Sayre.

On the Grand Chapter of Georgia—Comps. Ellis, Carroll and Field.

On the Grand Chapter of North Carolina—Comps. Boyd, Lewis and Swigert.

On the Grand Chapter of Missouri—Comps. Boyd, Hodges and Perkins.

On Conferring Unauthorised Degrees—Comps. Sanford, Stewart and C. Moore.

On the Seventh Section First Article G. G. Constitutions—Comps. Candee, Hine and Pearl.

Comp. R. R. Boyd, of New York, submitted a communication in relation to San Felipe de Austin Chapter, and also the Grand Chapter of Texas, which was committed.

At this stage of the proceedings, a resolution was offered, directing that the third section of the charge given to a High Priest at his installation, in relation to the number to be exalted at one time, should be literally construed. After some debate, the resolution was withdrawn. The object in moving it was to abolish substitutes; and the effect of it, if adopted and enforced, would be to shut up half the Chapters in the country.

Com. Mellen, of Miss., offered a resolution to the effect that a Chapter, until its officers have been duly elected and installed, under its charter, is not entitled to be represented in the Grand Chapter. The resolution was laid on the table, and subsequently called up and withdrawn, as not coming within the province of the General Grand Chapter. The principle

embodied in the resolution is correct. We shall probably refer to it hereafter.

Invitations were given by Comp. Wm. B. Hubbard, to the officers and members of the G. G. Chapter, to attend a levee at his residence, in the evening,—whereupon, (and that the members might unite in the public ceremonies as proposed by the Grand Chapter and Encampment of Ohio,) the Gen. Grand Chapter was adjourned to 9 o'clock, Thursday morning.

THE GENERAL GRAND ENCAMPMENT

Was called to order at half-past 9 o'clock, A. M. Prayer by the G. G. Prelate. The record of yesterday's proceedings was read and approved.

The committee on Credentials made a further report, which was accepted.

A petition for permission to organize a Grand Encampment in the State of Kentucky, was presented in behalf of the three Encampments in that State, and referred to the committee on Warrants.

Sir W. B. Hubbard invited the members of the G. G. Encampment to meet him at his residence in the evening. The invitation was accepted.

After the discussion of some incidental and unimportant matters, the Gen. Grand Encampment was adjourned to Thursday morning, at 11 o'clock, in order that the members might unite in the public procession to which they had been invited by the Grand Encampment of Ohio.

Thursday, September 16.

THE GENERAL GRAND CHAPTER

Assembled by adjournment at 9 o'clock, in the morning, and proceeded to business.

Comp. Candee submitted a report on the 7th section of the 1st article of the Gen. Grand Constitutions, which was adopted. We were not quite attentive enough when this report was read, and are consequently in some doubt as to its tenor. We think, however, it recommended a deduction of the fee for a Charter for a new Chapter to fifty dollars, instead of ninety dollars, the sum now charged.

The General Grand Secretary offered a second report, which was committed—so much of it as related to finances, to the committee on that subject, and the balance to the committee on the Doings of the Grand Officers.

Comp. Ellis, from the committee on the Grand Chapter of Georgia, offered a report recognising the regularity of that Grand body, which, after proper explanations from the representative from Georgia, was unanimously adopted.

Comp. C. W. Moore, from the committee on R. A. Masonry in Louisiana, submitted a report, which was unanimously adopted. We had not

time to make a copy of the whole of this report ; and cannot therefore, at present, lay it entire before our readers. In our next number we may do so. The report concludes with the following preamble and resolutions :

Whereas, at its triennial communication in 1844, this General Grand Chapter, after a patient and careful examination of all the facts in the premises, did unanimously declare that the body formerly known as the Grand Chapter of Louisiana, had become extinct; and that authority over the territory thus vacated, could be legally exercised only by this General Grand Body: And whereas, the irregular association of individuals, then as now, styling themselves the "Sov. Grand Royal Arch Chapter" of Louisiana, in defiance of the authority of this Gen. G. and Chapter, continue to hold their sessions and keep up their organization, and for purposes of deception, assume not to understand the action of this Grand Body, had at its triennial communication aforesaid, as impeaching their legality as a Grand Royal Arch Chapter; but insist on the regularity of their organization, and contemptuously denounce the doings of the responsible officers of this Grand body as arbitrary and "without warrant or authority": Therefore, that there may not hereafter be any room for misunderstanding in the case, it is hereby unanimously

Resolved, That there is not at this time, any constitutional and legally authorised Grand Royal Arch Chapter in the State of Louisiana.

Resolved, That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorised Masonic body; and it is hereby disowned and repudiated, as spurious, clandestine and illegal.

Resolved, "That Masonic intercourse, as well public as private, is hereby interdicted and forbidden" between Royal Arch Masons and Grand and Subordinate Chapters, owing allegiance to, and in correspondence with, this General Grand Chapter, and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.

Resolved, That the General Grand Secretary be instructed to forward an attested copy of the preceding preamble and resolutions to Mr. F. Verrier, the acting Secretary of the aforesaid illegal association of Masons, at New Orleans.

Comp. C. W. Moore also submitted the following report, which was unanimously adopted :

REPORT ON HOLLAND CHAPTER.

The committee on so much of the report of the General Grand Secretary as relates to Holland Chapter, in the city of New Orleans, find, from the documents in their possession, that the Charter of said Chapter has been either lost or stolen, and that the Dispensation under which it has been working for the past year, expires by the terms of its own limitation, with the present session of this General Grand Chapter. They therefore respectfully recommend, that the General Grand Secretary be authorised to execute a new Charter, to take the place of that which has been lost, and that he make no other charge for the same than the usual fee of his office.

The committee on Warrants submitted their report, a portion of which was adopted and the balance recommitted, with instructions. The report recommended the granting of charters in all cases where dispensations had been previously issued. In considering the report, a debate arose on the true construction of the 7th section of the 1st article of the Constitution, which we may hereafter notice.

Comp. Sanford offered a report on the subject of conferring irregular degrees, contrary to the prohibitions of the 9th sec. of the 1st art. of the

Gen. Grand Constitution. Read and laid on the table. The report was subsequently taken up and adopted. It prohibits R. A. Masons, *as such*, conferring unconstitutional degrees. We shall give the report in our next.

Comp. Boyd, from the committee on the Grand Chapter of Missouri, offered a report, recommending that whatever informalities may have occurred in the organization of that Grand body, be passed over, and that it be recognised as regular and legal. Comp. Mitchell, of Missouri, was heard in behalf of the report; which, after debate, was adopted, as we believe, without a dissenting vote.

Comp. Boyd also offered a report recognising the Grand Chapter of North Carolina, and requiring an amendment of its Constitution, the nature of which we do not now recollect; but will give the report hereafter. The report was adopted.

Tomorrow morning, at 9 o'clock, was fixed for the election of officers.

The Gen. Grand Chapter was then adjourned till the afternoon.

Afternoon.

The committee on the Grand Chapter of Florida reported, recommending that the G. Grand Officers recognise that Grand body, whenever it shall furnish evidence to the Gen. Grand Secretary of its regularity. The report was adopted.

Comp. Mellen, from the committee on the Grand Chapter of Texas, reported against the legality of that body, and against its being recognised by the Gen. Grand Chapter. Report adopted.

The committee on next place of meeting, reported in favor of Boston. The report, after debate, was adopted.

The G. G. Chapter was then adjourned till tomorrow.

THE GENERAL GRAND ENCAMPMENT

Assembled after the adjournment of the Gen. Grand Chapter, and proceeded to business.

Sir Kt. Case, from the committee on the Doings of the Grand Officers, offered a report, which was laid upon the table. [This report was subsequently taken up and adopted. It will be noticed hereafter.]

Sir Kt. Gould offered the report of the committee on Warrants, which was adopted. The report authorised Charters to be issued to the Encampments that had been working under Dispensations.

On motion of Sir Kt. Sanford, the G. G. Encampment voted to go into the election of officers, as the first business tomorrow.

The 5th section of the 3d article of the Gen. Grand Constitution was amended so as to require the approbation and consent of the Encampment nearest his residence, before a candidate can be received in any foreign Encampment.

Sir Kt. Stapleton, from the committee on the subject, reported as follows :

THE LATE SIR ROBERT SMITH.

It having been announced to this Gen. Grand Encampment, that Sir Knight ROBERT SMITH, of Portsmouth, N. H., late Gen. Grand Sen. Warden, has departed this life, it becomes us to bow submissively to the mandate of the Supreme Grand Master, and to be instructed by his providence.

Resolved, That while we lament the loss of our late Sir Knight, Robert Smith, we will endeavor to cherish a remembrance of his virtues—his Masonic zeal and uprightness.

Resolved, That we deeply sympathize with the family of the deceased, and with the Fraternity of which he was a worthy member, in the loss of the husband and of a worthy Sir Knight.

The resolutions were unanimously adopted.

Adjourned to 8 o'clock tomorrow morning.

Friday, Sept. 17.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 8 o'clock. Prayer by the Grand Prelate. The record of yesterday's proceedings was read and approved.

Sir Kt. Gould, from the committee on Warrants, reported, that a Charter be granted to St. Louis Encampment, No. 1. The report was accepted. This is the first Encampment in Missouri.

The committee to whom the subject had been referred, reported that the Grand Encampment of Virginia, was not a legally organized body, and recommended that all intercourse between it and the Grand and subordinate Encampments recognising the authority of the Gen. Grand Encampment, be suspended. The report was adopted.

The same committee, through their chairman, Sir Kt. Case, reported a resolution authorising the re-organization of the Encampment at Fayetteville, N. C. The report was adopted.

The Grand Encampment then resolved itself into a committee of the whole, for the choice of officers.

Sir Kts. Hammatt, of Mass., Sanford, of Conn., and Gould, of Georgia, were appointed a committee to collect and report the ballots. The tellers returned the whole number of votes which might be legally cast, at 38. The elections then proceeded and resulted as follows :

- M. E. Wm. B. Hubbard, of Columbus, G. G. Master.
- E. J. K. Stapleton, of Maryland, D. G. G. Master.
- " Wm. H. Ellis, of Connecticut, G. G. Generalissimo.
- " Charles W. Moore, of Massachusetts, G. G. C. G.
- " Paul Dean, of Massachusetts, G. G. Prelate.
- " Ezra S. Barnum, of New York, G. G. S. W.
- " William S. Chipley, of Kentucky, G. G. J. W.
- " Chas. Gilman, of Maryland, G. G. Recorder.
- " E. A. Raymond, of Massachusetts, G. G. Treasurer.
- " W. Field, Rhode Island, G. G. Sw. Bearer.
- " W. T. Gould, of Georgia, G. G. St. Bearer.
- " S. W. Robinson, of Massachusetts, G. G. Warder.

The election having been completed, the committee rose and reported the result to the Gen. Grand Encampment. The report was adopted.

The Gen. Grand Recorder was appointed a committee to inform Sir Wm. B. Hubbard of his election.

Sir Kt. Gilman made a communication in relation to Maryland Encampment, No. 1, at Baltimore. Whereupon the Gen. G. Encampment revoked the Charter of said Encampment, and directed that proceedings be instituted against the late Recorder of it, before Washington Encampment, at Washington, D. C.; which body was invested with full powers to try any charges that might be preferred against the Sir Kt. in question. And Sir Joseph K. Stapleton was authorised to restore the charter and reorganise said Maryland Encampment, whenever a sufficient number of proper persons shall petition him for that purpose, if in his opinion the interests of the Order in Maryland will be promoted thereby.

Sir Wm. H. Ellis submitted the report of the committee of Finance, which was adopted. We are not able to state the details of the report. The balance in the hands of the Treasurer is \$226 15.

A communication was received from the Grand Encampment of Ohio, announcing the death of Sir John Barney, which we shall take the earliest opportunity to lay before our readers. Br. Barney was an intelligent and zealous Mason, and his loss will be sincerely regretted by all who knew him.

Sir Kt. Hubbard presented a communication from the Grand Encampment of Ohio, proposing certain questions as to the jurisdiction of subordinate Encampments, which was referred to Sir Kts. Moore, of Mass., Gould, of Georgia, and Barnum, of New York. Adjourned.

THE GENERAL GRAND CHAPTER

Assembled immediately after the adjournment of the G. G. Encampment, and forthwith resolved itself into a committee of the whole for the choice of officers—Comp. Ellis in the chair.

Comps. Gould, of Georgia, Courtney, of Maryland, and Lewis, of Louisiana, were appointed a committee to collect and report the ballots. The tellers returned the whole number of votes which might be cast, at 68.

Comp. Dean having declined a re-election, the result of the balloting was as follows :

- M. E. Robert P. Dunlap, of Maine, G. G. H. P.
- E. J. K. Stapleton, of Maryland, D. G. G. H. P.
- " Willis Stewart, of Kentucky, G. G. K.
- " E. S. Barnum, of New York, G. G. S.
- " Charles Gilman, of Maryland, G. G. Sec.
- " E. A. Raymond, of Massachusetts, G. G. Treas.
- " Rev. A. Clark, of Ohio, G. G. Chaplain.
- " N. B. Haswell, of Vermont, G. G. Marshal.

The committee then rose and reported their doings to the G. G. Chapter, and they were unanimously confirmed.

The officers present were then installed by Comp. Dean, who was also requested to take the necessary steps for the early installation of the G. G. H. P. elect.

Comps. Raymond, Barnum and Ellis were appointed a committee to notify the Hon. Robert P. Dunlap of his election as G. G. H. P. Comp. Dean was subsequently added to this committee.

The committee of Finance submitted their report, which was adopted. The balance in the hands of the Treasurer is \$2849 15.

Comp. Moore, of Mass., offered a series of resolutions complimentary to the retiring G. G. H. P., but not having taken a copy of them, their publication must be deferred until next month.

On motion of Comp. Lewis, a committee consisting of Comps. Lewis, Raymond and Gould, was appointed to procure and present a Gold Jewel to Comp. Dean, in token of the respect entertained by his Companions for his personal and Masonic character and services.

The G. G. Chapter was then adjourned to 8 o'clock, tomorrow morning.

Saturday, Sept. 18.

THE GENERAL GRAND CHAPTER

Met as per adjournment last evening. Prayer by Rev Comp. Donahoo. The record of yesterday's proceedings was read and approved.

Comp. Raymond, charged at the last triennial communication with the duty of procuring new regalia for the use of the Grand Chapter, presented his report, which was approved, and the thanks of the Chapter tendered to him for the very acceptable and tasteful manner in which he had discharged the duty of his appointment.

Comp. Haswell petitioned for authority to revive Chapter No. 12, at Burlington, Vt., which was granted.

Comp. Hammatt offered an amendment to the 3d section of the 1st article of the Gen. Grand Constitution, the effect of which, if adopted, will be to give to Past G. H. Priests of State Grand Chapters, a vote in the G. G. Chapter. Laid on the table to be acted upon at the next meeting.

A resolution was adopted ordering 500 copies of the proceedings to be printed for distribution.

Comp. Mitchell was installed as G. H. P. of the Grand Chapter of Missouri, by Comp. C. W. Moore, G. H. P. of the Grand Chapter of Mass.

There being no further business, the Gen. Grand Chapter was closed at 10 o'clock, until the second Tuesday in September, 1850.

THE GENERAL GRAND ENCAMPMENT

Was called to order by Sir Joseph K. Stapleton, at half past 10 o'clock—

the G. G. Master, Sir Archibald Bull, having left the city. The record of yesterday was read and approved.

Sir Kt. Moore, of Mass., in behalf of the committee to whom was referred the interrogatories submitted by the Grand Encampment of Ohio, offered a report, which was adopted. The report embraced three points : 1. That it is not competent for the G. G. Encampment to interfere with the jurisdictions of the State Grand Encampments. 2. That the jurisdiction of a subordinate Encampment extends to one-half the distance, in all directions, between itself and the next nearest Encampment ; provided— 3. That the jurisdiction of a subordinate Encampment cannot extend into the limits of another State where there is an Encampment established. We state the points from memory, but believe we are correct in them. The report will be published hereafter.

The committee on next place of meeting reported in favor of Boston, and the report was adopted.

Sir Kt. Hammatt, at the request of Sir Kt. Stapleton, installed the Grand Master elect, who, on taking the chair, acknowledged in appropriate terms the honor conferred upon him. Sir Kt. Hammatt, at his request, then installed the remaining officers.

A vote of thanks to the late Grand Master was offered and adopted, and Sir Kts. Mitchell, Raymond and Ellis were appointed a committee to procure and present to him a suitable jewel.

The thanks of the G. G. Encampment were presented to the Grand Chapter and Encampment, and State Officers of Ohio,—to the first, for the kind reception and fraternal courtesies received, and to the latter for the use of the Senate Chamber and other accommodations.

Sir Kt. Raymond, charged at the last meeting with procuring new regalia, made a report, which was accepted, and he further authorised to procure a sufficiency for all the officers.

Sir Kt. Mitchell was installed as G. Com. of St. Louis Encampment, by the D. G. G. Master ; and the absent G. G. officers were directed to be installed by the Grand Encampments of the States in which they reside.

Five hundred copies of the proceedings were then ordered to be printed, and the Gen. Grand Encampment was closed until the 2d Tuesday in September, 1850.

Thus were these important and interesting meetings brought to a close, after an active and laborious session of five days. A large amount of important business was transacted,—probably larger than at any previous session. The principal committees were overloaded with documents, and consequently subjected to severe labor,—most of which had to be performed in the hours usually devoted to rest. We believe, however, that

the business, as a whole, has been well performed, and that on a careful examination of all the results arrived at, there will be found but little real cause for regret, and but few errors to be corrected. Delegates were present from seventeen States and the District of Columbia—making a much larger representation than at any previous meeting since the organization of these bodies.

There were some questions of interest discussed and opinions advanced, to which we may hereafter refer. Several important reports, involving matters of special interest, were presented and acted upon. As we could not do justice to these by a synopsis, we have preferred to wait till the official report of the proceedings comes to hand, when these reports will be given *in extenso*.

It appeared from the excellent report of Comp. Stapleton, that he had issued eleven dispensations for new Chapters, since the last triennial meeting in 1844. This we presume to be a larger number than has ever before been issued by one officer, in the same length of time, since the organization of the General Grand Chapter. In addition to these, one or more new Grand Chapters has been organised, and several old ones resuscitated. We think it is entirely safe to assume, that at no former period has R. A. Masonry in America been in a more healthy condition than it is at the present time.

The affairs of the General Grand Encampment are equally prosperous. Several new Encampments have been authorised, and permission granted for the organization of at least one new Grand Encampment. But of these and some other matters, we shall be able to speak more confidently when we receive the official proceedings from the General Grand Secretary.

We cannot close without bearing our testimony to the able and faithful manner in which the responsible officers of both these eminent bodies have discharged their duties during the *interregnum*. To some of them these duties have been more than usually onerous. This is particularly true in respect to Comp. Stapleton, who holds the second office in both institutions, and to Comp. Gilman, the Gen. Grand Secretary and Recorder. Through the perseverance and untiring industry of the latter, the affairs of both bodies have in a great measure been brought out of chaos into order; and on the former has devolved much of the labor, and to him is due the credit of having established nearly all of the new Chapters and Encampments that have been originated since the last triennial meeting.

It is proper to say, that the preceding sketch of the doings of the Gen. Grand Bodies, is written out mainly from memory, aided by such imperfect notes as our other engagements allowed us to take. It is altogether probable, therefore,—indeed it would be remarkable if it should prove

otherwise,—that we may have fallen into some errors. If so, they will be corrected at the earliest opportunity.

THE PUBLIC EXERCISES,

Which took place on Wednesday morning, were of a high and eminently satisfactory order. The procession was composed of about three hundred Brethren, of the various Masonic grades, nearly one-third of whom, we judge, were Knights Templars, in their rich regalia. They made a beautiful appearance, as did the whole procession.

We take great pleasure in transferring to our pages the following notice from the Ohio State Journal. The reference to Comp. Dean is alike beautiful and touching :—

“This was the first time these bodies [the G. G. Chap. and Encamp.] had ever held their meetings west of the Alleghanies; and the occasion will long be remembered by the Fraternity here, and the recollection will be cherished by them, as of an event which brought together among them an assemblage of age, respectability, and moral and social worth, such as it is rare and refreshing to look upon. These bodies hold their meetings once in three years; and in consideration of their having resolved to hold the present meeting in Columbus, the Grand Chapter and Grand Encampment of Ohio, at their annual meeting a year ago, adjourned to meet here at the same time. This brought together a respectable portion of the representatives of the Fraternity of this State.

These several bodies being duly organised, and a large number of the Fraternity in attendance, as visitors, a grand procession was formed on Wednesday, which, passing through some of the principal streets, was conducted to the first Presbyterian Church, the use of which had been kindly tendered for the occasion. The following order of exercises was observed at the church :

1. Prayer, by Rev. Dr. Hoge. 2. Ode by the Choir—“Should Auld Acquaintance be Forgot,” &c. 3. Address of Welcome, by Comp. W. B. Hubbard. 4. Response, on behalf of the General Grand Encampment, by A. Bull, of N. Y., G. G. M. On behalf of the General Grand Chapter, by Comp. Rev. Paul Dean, of Boston. 5. Ode by the Choir—“All hail to the morning that bids us rejoice.” 6. Benediction, by Rev. Comp. A. Case, of Worcester, Mass.

Mr. Hubbard, having, as the representative of Ohio, tendered to the Fraternity a warm, cordial, and hearty ‘*Welcome to our Lodges, Chapters, and Encampments,*’ dwelt somewhat at length upon the principles, ends, and aims of the Masonic Institution, its origin and antiquity—and closed by again bidding the Fraternity from abroad *Welcome*.

The responses of Messrs. Bull and Dean, the one on behalf of the Templars, the other for the Companions, were handsome and appropriate. Mr. Dean, though for many years accustomed to public speaking, and that too in ‘the literary emporium,’ was affected with deep emotion on this occasion. We know not how others were moved by his remarks—but to us, the sound of his voice stole over our senses as the tones of music, called afresh to memory after a long and almost oblivious repose. They carried us back to the days of our early childhood, when the same kindly voice of this venerable speaker, was employed in conveying to our mind the rudimental lessons of education.”

We have a pretty full report of the address by Comp. Hubbard, but have not been able to find leisure to write it out; and if we had, we could

not have found room for it in the present number. It was an able and interesting performance, and presented some views out of the beaten track of such productions. We may hereafter write out at least the principal points, and lay them before our readers.

The levee at Comp. Hubbard's, in the evening, was a beautiful *finale* to the proceedings and rejoicings of the day. It was well attended by the members of both bodies; all of whom were made happy by the kind attentions and hospitalities of the excellent host and his lady.

GENERAL GRAND LODGE.

THE National Masonic Convention for the purpose of considering the expediency of establishing a General Grand Lodge for the United States, assembled at the Masons' Hall, in the city of Baltimore, Md., on Thursday, the 23d day of September last.

The States of Maryland, North Carolina, Georgia, Alabama, Florida, Mississippi, Arkansas, and the District of Columbia, were represented.

R. W. WILLIAM P. MELLEN, Esq., of Mississippi, was chosen President of the Convention, and R. W. JOSEPH ROBINSON, Esq., of Maryland, Secretary.

A Constitution for a "Supreme Grand Lodge for the United States," was presented and adopted by the Convention, and ordered to be submitted for the consideration and adoption, or otherwise, of the Grand Lodges in the country. If prior to the 1st of January, 1849, sixteen Grand Lodges shall approve of and adopt the Constitution, then the Convention is to re-assemble in the city of Baltimore, in May, 1849, for the purpose of organizing the Grand Lodge as proposed. If, on the contrary, the Constitution should not be approved by sixteen Grand Lodges, then the whole matter will be terminated and void.

R. W. CHARLES GILMAN, Esq., of Maryland, and LEMUEL DWELLE, Esq., of Georgia, were appointed a committee to draft an address to the Grand Lodges and Fraternity, on the subject, to be published with the official account of the proceedings, which, when received, will be laid before our readers.

We were not present at the Convention, but understand that the meeting was a very pleasant one, and that the general impression seemed to be that the Constitution, which, we are told, is very short and comprehensive, will be adopted by the requisite number of Grand Lodges.

THE MASON'S WIDOW.

MR. MOORE:—The “Anecdotes Illustrative of the Advantages of Masonry under Peculiar Circumstances,” published in the July number of the Magazine, recalled to my mind an incident within my own knowledge, which I have thought might not be unworthy of relation, as another illustration of “the advantages of Masonry,” though under circumstances quite dissimilar to those in the case of the anecdotes referred to.

In the seaport town of P——, in New England, there resided, in my boyhood, the widow of Capt. W——, a lady then rather advanced in years. Her husband, who was a shipmaster, was lost at sea within a few years from their marriage, leaving for her solace and support, an only son, upon whom she doated with a mother's pride and hope. Having been educated in the best schools of the place, and arrived at that age when young men are anxious to enter into some pursuit for life, he sought, and—through the aid of influential friends and his own acknowledged merits—obtained, a Midshipman's warrant in the Navy. The vessel to which he was appointed was ordered to the Mediterranean, for the protection of our commerce, which at that period—(the early part of the last war with Great Britain)—was jeopardized in every sea.

The widow—it may be presumed—parted with her idol boy with mingled emotions of fear and hope: fear, that, by disaster of the sea or of battle, he might never return to her,—and hope, that he might not only be spared for her comfort and support, but become distinguished among those who win glory for their country and lasting renown for themselves. But her hopes were doomed to be disappointed and her worst fears to be realized. The first intelligence of her son that she received after the departure of the vessel, conveyed the sad tidings that he was no more. He had fallen from the mast-head while on duty, and survived his disaster but a short time:

“Alas for Time, and Death, and Care!
What gloom about our path they fling!”

A widow and childless—bereft of those whose being was a part of her own, and who constituted her security from trouble—she had early experienced the keenest pangs that rend the bosom of the mother and the wife, and had now become wedded to sorrow.

Abandoning the so-called “genteel” (more properly, luxurious) style of living, to which she had been accustomed, and disposing, at much sacrifice, of all superfluities in dress, ornaments and household appurtenances which, in better days, had been provided for her gratification and comfort by him who was now among the dead of the deep, she prepared herself to encounter, as best she could, the rude current of misfortune which she saw setting towards her. She had more than herself to provide for:—she was burdened with the charge and support of an aged and invalid aunt, helpless and bed-ridden.

Her own small means were soon exhausted; but, though almost broken-hearted, she did not yet sink in despair; for she had the consolation of knowing that, though some who had *pretended* friendship for her and courted her society in the days of her sunshine, had deserted her in the days of her gloom, there were others both able and willing to assist her, if apprised that their assistance was

needed. Upon these she now depended; and, through their charity,—that charity which is “twice blessed,”—her most pressing wants were provided for. But, alas for the mutations of time and the inconstancy of things temporal!—one after another of these supports left her,—some, through reverse of fortune, becoming low reduced like herself; others falling under the blighting touch of death,—and, ere long, of those who had been her props in her adversity, not one was left who could longer befriend her.

The poor widow’s circumstances were now straitened indeed, and Want began to stare her boldly in the face.

Is it asked—“Why did she not *work* to gain the means for comfortable living?”—I answer, it was her *misfortune* (for such, in *all* cases, it really is,) to have been brought up in ignorance of all gain-bringing work,—a parental error by far too common, and whose evils are often sadly exemplified in the disastrous transitions from affluence or competence to penury and want. Wise and dutiful are those parents who instruct their children in some useful art, on which, if need be, they can depend for an honest livelihood; and fortunate are those children thus accomplished and defended.

But to resume. The poor widow had now reached the worst of her extremity. I will not relate, though I could, the many and various miseries of destitution which she met and endured before she subdued that pride of spirit (less often perhaps a fault than a disadvantage,) which had prevented her divulging to any one whom she knew to be friendly towards her, the real nature of her distress. But this, at last, perforce, she did: and her tale of sorrow, heard by one who had been attached to her husband by *other* than the common ties of friendship, was by him whispered into the ears of other “brethren of the mystic tie,”—and, from this time through several successive years, during which I was intimately acquainted with her circumstances, I can attest that she lacked not for the necessaries of life. Her house-rent had been assumed by a relative of her husband, resident in Boston; but the other means of comfortable living were mainly supplied by some (to her) unknown but unfailing benefactors: and for the bounty which made her its beneficiary and saved her from the worst miseries of destitution, she was doubtless indebted to the fortunate circumstance of being a *Mason’s widow*.

* * *

ANCIENT OPERATIVE MASONS.

In a late lecture before Oak Lodge, London, Br. Pryer, the able archæologist, gave interesting details of the works of ancient operative Masons, particularly of Strasburg cathedral. Numerous records of the Fraternity were adduced, and it was shown that the ancient Brethren possessed the same passwords, signs and tokens, and used the same emblems as are known and practised at the present day. It appeared that the cathedral of St. Paul, London, was the last great work constructed by them in their operative character, under the direction of the distinguished Brother, Sir Christopher Wren, the Deputy Grand Master. Br. P. adduced a series of “marks” used by the ancient building fraternities, which proved the universality of the system adopted from the earliest times.

TRIBUTE TO MASONRY.

BY A LADY.

Communicated for this Magazine.

Oh! Masonry! glorious Masonry! thy destiny is immortal! Thy great Grand Master the Lord of Lords and King of Kings! When shall man fully understand what has been committed to him? When shall he appreciate thy sublime and soul-inspiring truths? When shall thy followers feel the responsibilities that rest upon them—the trust reposed in them? He who by miracle has preserved thee, who hast scattered thy enemies, who has directed his chosen to the place where thy sacred records were deposited, shall cause his face to shine upon thee, and shall make thy “goings forth as brightness,” and shall cause thy light to shine even to the remotest corners of the earth.

Thy unprofitable followers shall be cut off as cumberers of the ground, and others more trustworthy and pure-minded shall take their places, to spread thy glorious truths and exemplify thy moral beauties. Thy course must be upward and onward! Thy enlightening and refining spirit must and will pervade and beautify the hearts of thousands now grovelling in darkness and superstition. At thy shrine all may bow except the atheist: he must stand aside. He cannot enter thy sacred portals. There, the high and the low, the rich and the poor, stand on one wide platform. There, Christian, Jew and Mahomedan may congregate, and say to each other, Thou art my brother.

Within thy bosom, oh Masonry! thou bearest a key—a master key—that shall eventually open the casket of truth! that shall establish the divinity of the Messiah! that shall carry conviction to the hearts of many who will not place themselves within reach of our holy religion, whose elder sister thou art. And as such methinks it is thy province to restore those who crucified their Lord! They may search deeply into thy hidden mysteries—they may even enter thy sacred *Royal Arch* and Holy of Holies, without a knowledge of that truth upon which rests all hopes of eternal happiness: but beyond this, they may not far explore until the bright effulgence of gospel light shall reveal the true Messiah—the *Rabboni* of Jew and Gentile—the immaculate Son of God—the man of sorrows—the meek and lowly Nazarene—the Prince of Peace. Thy great antiquity, thy ancient institutions, thy rites and ceremonies, so intimately connected with his own beloved nation, will lure the Israelite to the base of the Triangle, beyond which he need not far penetrate before the pearl of great price, the inestimable gem of salvation, bursts upon his astonished sight, and in the rapture of awakened hope, he exclaims, “My Lord and my God!”

Oh! why do not Christian Masons awake, when so extended a field lies open before them—when within themselves they have such formidable weapons! when before them lies so glorious a prize? Into his own hands will Jehovah take the cause, unless man better performs his part. Yes! let Masonry plant her standard on every shore, and let her members exemplify her beautiful teachings by their daily conduct, encouraging the weak and erring; soothing and cheering the sorrowing and afflicted, instructing the ignorant, and carrying comfort to the hearts of all within their reach, and there is then no fear for her. Then, indeed, shall nations rise up and call her blessed: then shall the “wings of the cherubim” constantly overshadow her. Why is it that so many appear interested in thee, and yet remain so heartless, when thy cause is so truly noble and grand! the study of thy sublime and holy mysteries so replete with interest and so well calculated to soften and beautify human nature? Oh! may the power of the Highest rest upon thy teachers: May thy officers be endowed with heavenly wisdom: May the great Grand Master of heaven preside over thy assemblies, and direct their deliberations! May he touch their hearts with a self-sacrificing and self-forgetting generosity, and may the blessings of the poor and needy, of the indigent orphan, of the ignorant heathen, of the prejudiced Israelite, rise as sweet incense before the Eternal Throne!

CELEBRATIONS OF ST. JOHN'S DAY.

AT GOSHEN, INDIANA.

GOSHEN Lodge, No. 12, assisted by numerous Brethren from the surrounding country, observed the 24th of June last, in a manner highly interesting to the Fraternity and appropriate to the occasion.

The Masonic body in full regalia, preceded by a band of music, and forming the escort to a large procession of ladies and gentlemen, formed at 11 o'clock, A. M., under the direction of Br. James H. Barus, Marshal, and proceeded to an adjacent grove, beneath whose shade the following exercises were had.

After the prayer, by Rev. Br. Andrew Henkel, the following Ode, composed for the occasion by Br. E. W. H. Ellis, was sung by the choir:

Music—"Flow gently sweet Afton."

How dear were this world but for friends we hold dear—
How cold all its joys but for sympathy's tear—
Oh! the raptures of heaven and earth seem to blend,
When Brother meets Brother, and friend meets with friend.
Oh! then throbs the heart with emotions of joy,
We drink in a foretaste of pleasures on high;
The sunshine of gladness pours full on the soul,
And Love lends its beams to illumine the whole!

When darkened with sorrow and shrouded with gloom,
A light shines from heaven each heart to illumine:
Blest Charity soothes all the cares of the breast,
And Hope points us on to the land of the blest.
Oh! then when we soar to that region of Light,
Where Faith, Hope and Charity fondly unite,
We'll join in an anthem of rapturous love,
Before the Grand Master who ruleth above.

Br. E. Brown, Master of Ceremonies, then presented to Br. Jonathan Brown, of Niles, Mich., the following officers elect for installation: E. W. H. Ellis, W. M., E. G. Chamberlain, S. W.; L. B. Parmalee, J. W.; Washington Earle, Sec'y; Azel Skinner, Treas.; Philip M. Henkel, S. D.; John Derlan, J. D.; P. Ross and Paul Henkel, Stewards; Azariah Julian, Tyler—who were severally charged and invested with the jewels and implements of office.

An impressive and truly Masonic oration was pronounced by the Rev. Br. G. B. Engle, which was listened to with the deepest interest and attention by all present.

The exercises at the grove were characterized by the good order and fidelity of the Craft, enlivened by strains of music, the approving smiles of the fair and the beauty of the forest scene, and closed by a benediction pronounced by Br. F. A. Reed.

The procession again formed and proceeded to the table, where an excellent dinner was in readiness, prepared by the ladies composing the Methodist Sewing Society, at which some 250 persons sat down, and after doing ample justice to the rich repast, the Fraternity returned to their Hall and the Lodge closed in harmony.

Thus ended the first festival day enjoyed by this Lodge since its organization. Amid the massive columns of nature's temple, and beneath the arching canopy of green, the Brethren worshipped the Great Architect. No "man from Tyre" was there to lift up his hand against his fellow and mar the beauty of the work, but all "met on the level and parted on the square." "Thus may they ever meet and part."

AT ROCKVILLE, IND.

Rockville, Ia., Sept. 6, 1847.

R. W. BR. MOORE:—* * * The last anniversary of St. John the Baptist was appropriately observed in this place, by Parke Lodge, No. 8, together with a

number of visiting Brethren from neighboring Lodges. The Brethren assembled in their Lodge Hall, at half-past 9 o'clock, A. M., where they were all clothed with their proper regalia. At 10 o'clock, they were formed in order of procession, in a spacious room adjoining the Lodge, and moved to the M. E. Church, preceded by the Clionian Band, Br. Gen. G. K. Steele acting as Marshal of the day, and Br. Gen. A. M. Houston, and Br. D. S. Donaldson, of Terrahaute Lodge, assistant Marshals. After an appropriate prayer by the Chaplain, Br. D. M. French, the following officers were severally publicly installed into their respective offices for the ensuing months, by R. W. Br. James S. Freeman, of Terrahaute, J. G. W. of the G. Lodge of Indiana, Br. Harvy Skelton, P. M. of Vermillion Lodge, acting as Master of Ceremonies, viz:—Austin M. Pratt, W. M.; Sam'l Stouse, S. W.; Jephtha Garrignes, J. W.; R. P. Alexander, Treas.; Allean Poleet, Sec.; J. Jones, S. D.; J. Baker, J. D.; James Myers, S. S.; J. M. Creekparrm, J. S.; Charlton Britton, Tyler.

After the ceremonies of installation were concluded, Hon. Ex-Gov. Br. David Wallace, of Indianapolis, delivered an appropriate address, which for chastity of style, boldness of figure, and elegance of dress, not only did high honor to the orator and the occasion, but has rarely if ever been excelled on any occasion by any other orator of the West. The Chaplain then pronounced the benediction, after which the procession formed, being considerably augmented by many of the wives and daughters of the Fraternity, together with a number of ladies of invited guests, and moved to the American House, where our worthy host and hostess, D. C. Meddle and lady, had spread a most sumptuous repast, of which all partook with appropriate order and good feeling, after which the Brethren returned to the Lodge, passed some appropriate resolutions on the occasion, and closed in peace and harmony.

Parke Lodge is regularly increasing in numerical strength and prosperity. It was organized in 1844, with eleven members; we now number fortyfive resident members.

Yours, fraternally,

PETER Q. STRYKER.

REMARKS ON THE SYMBOLICAL NATURE OF JEWELS.

BY MRS. COLONEL MARY ANNA HARTLEY.

As Freemasonry has the pious honor and glory of first commencing the predicted Millennium by perfecting *peace, good will, and brotherly love upon earth*, so the Fraternity in their joint Fellowship allegorically continued the true and *first precious jewel* that shone in the Urim and Thummim, whose dictates were invariably followed by the Israelites before the veil of the covenant was lifted to the eyes of humanity.

Some eastern writers affirm that there were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, and by their dimness his disallowance of it. Others, that the name of Jehovah was inscribed upon a plate of gold and therein fixed. Some, that the letters of the names of the tribes upon the Urim and Thummim were allegorically styled jewels, and that the letters standing out, or by extraordinary illumination, marked such words as contained the answer of God to those who consulted this oracle.

However various their opinions, it is certain that the Urim and Thummim was pure in the sight of the Almighty, and paramount over all things, until the arrival of the jewel of jewels and perfection of precious stones, when the holy breastplate was condensed into one glorious light from Bethlehem, and afterwards continued by the twelve Apostles, who handed down to the world the Word of God, which was the *true seal of the wisest King*. God's spirit in Hebrew is called a

seal, because by the gracious inhabitation and influence thereof, men are marked out for God's property, *distinguished from the world at large*, and secured against apostacy and ruin.

There are a great many mysteries conveyed by stones. In referring to the sacred volume—"and Joshua set up twelve stones in the midst of Jordan,"—and 'Moses previously rose up early in the morning, and builded an altar under a hill, and twelve pillars, according to the twelve tribes of Israel,'—it must be remembered that Gilgal derived its name from *unheven stones*. Exod. xxiv. 4.

The pure Hebrew knife, for raising the altar, was made of *stone*, (Tzur;) but this word signifies also *edge*.

The use of graving tools, for erecting high altars, was forbidden, because no human inventions were acceptable in the worship of Jehovah: and was intended to show *symbolically* that his *true shrine was made without hands*, being that of a purified heart. Our Saviour was the most perfect offering for man, and as a priest after the order of Melchisedec, and as the chief corner-stone, connecting and establishing the Church and all her concerns, and by which all, both Jews and Gentiles, angels and men, are as it were joined into one, he thus spiritually constituted the first and only perfect *order and altar*.

It is this *spiritual building* which constitutes *Freemasonry*. By copying divine example, the Fraternity allegorically rise above their mundane Brethren as true workmen of stone and tile, and when thus Masonically employed, they hew, cut, and square, new altars and buildings to the Lord of Hosts, by perfecting his spiritual works. Freemasons should be engaged in promoting friendship, virtuous society, mutual assistance, and good fellowship.

Although the world is indebted to Pythagoras for the demonstration of the 47th proposition of the first book of Euclid's elements, relative to the square of the hypotenuse, and history tells us that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods, yet it was reserved for a Christian to have the honor and triumph of explaining the *true jewel and the seed of Solomon*.

The figure* appended to the Master Mason's square beautifully expresses the Trinity. We must in contemplating this problem feel persuaded that it conveys the idea of some self-existent and absolutely eternal power, continued by one equal square, immediately proceeding to two, then a third, and finally terminating in the central celestial figure. It shows us, that God necessarily in and of his own infinite, but simple and undivided essence, subsists in three distinct persons,—the Father, the Son, and the Holy Ghost. Here, indeed, by an emblem which sets at naught all irregular angles, and assists in bringing rude figures into a divine form, we have the Freemason's spiritual square in perfection.

Pope Innocent III., from the letter which accompanied his presents to King John, appears to have understood Freemasonry; for he therein expresses himself in the following terms:—

"Among the riches that mortals prize as the most valuable, and desire with the greatest earnestness, it is our opinion that *pure gold and precious stones* hold the first rank.

"Though we are persuaded your Royal Excellence has no want of these things, we have thought proper to send you as a mark of our good will, four rings, set with stones; we beg the favor you would consider the *mysteries* contained in their *form*, their *matter*, their *number*, and *colour*, rather than their value; their *roundness* denotes *eternity*, which having neither beginning nor end, ought to induce you to tend without ceasing, from earthly things to heavenly, and from things temporal to things eternal.

"The number four, which is a square, signifies firmness of mind, not to be shaken by adversity, nor elevated by prosperity, but always continuing in the same state. This is a perfection to which yours will not fail to arrive, when it shall be adorned with the four cardinal virtues, *justice, fortitude, prudence and temperance*;

the first will be of service in your *judgments*, the second in *adversity*, the third in *dubious cases*, the fourth in *prosperity*.

"By the *gold* is signified *wisdom*; but as gold is the most precious of metals, wisdom is of all endowments the most excellent, as the Prophet witnesses in these words, 'The spirit of wisdom shall rest upon him,' and indeed there is nothing more requisite in a sovereign; accordingly, Solomon, that pacific king, only asked of God wisdom to enable him to well govern his people. The *green* color of the emerald denotes *faith*, the *clearness* of the sapphire *hope*, the *redness* of the ruby *charity*, and the *color* of the topaz *good works*, concerning which our Saviour said, 'let your light so shine before men that they may see your good works.' In the emerald, therefore, you have what you are to *believe*, in the sapphire what you are to *hope*, in the ruby what you are to *love*, and in the topaz what you are to *practise*,—to the end you may proceed from virtue to virtue, till you come to the vision of the God of Gods in Zion."

The most holy stone was the emerald, because it denoted faith; it was the fourth foundation stone in the "new Jerusalem," and perhaps the fourth in the high-priest's breastplate. The bow that surrounds the holy throne, St. John tells us, displayed no other shade of glory, but that which encircled it was *like unto an emerald*. It is an oriental tradition that any serpent will grow blind at the sight of that stone if held near its eyes. Figuratively, Satan in his fallen state cannot bear its refulgence. It was the type of Christ's coming, David's tribe being descended from the *fourth* son of Jacob by Leah.

The *common emerald* is ranked among the gems, but is now found only in Peru; it is green, harder than quartz, and always in crystals. The *oriental emerald* is a green sapphire. The beryl is a variety of the emerald of a paler green or blue. The emerald of Brazil is a tourmaline.—*F. Q. Review*.

ON THE STUDY OF MASONIC ANTIQUITIES.*

BY BRO. THOMAS PRYER.

CHAPTER IV.

RESULTS OF THE RE-DISCOVERY OF HIEROGLYPHICAL KNOWLEDGE CONSIDERED WITH REGARD TO THE HISTORY, GOVERNMENT, PHILOSOPHY, SCIENCE, CHRONOLOGY, LITERATURE AND RELIGION OF ANCIENT EGYPT.

THE antiquities of ancient Egypt, whether considered historically, theologically, or masonically, deserve our most particular attention; for, if not the nation in which science, literature, and the arts of civilized life first attained great perfection, it is perfectly clear, from what has been before observed, that the ancient Egyptians concentrated all the knowledge of the post-diluvian world, and were the means by which that knowledge became subsequently diffused over different nations.

In continuing the *speculative* portion of our subject, I must necessarily allude to the *Egyptian mysteries*; but before doing so, it becomes essential, for the better understanding of the matter under consideration, to describe more particularly some of the leading results flowing from the newly-discovered art of deciphering the hieroglyphics, and to consider each point under its separate head. I therefore purpose to make some remarks, as concisely as the nature of the subject will admit, on the important accession of knowledge which these long-hidden, but now available sources, throw upon the history, laws, scientific attainments, literature, and religion of ancient Egypt.

And first as to HISTORY.

From these sources the *Caucasian* origin of the Egyptian is now clearly estab-

*Continued from p. 314, vol. vi.

lished, and the hypothesis so recently entertained of their *Ethiopian* origin is shown to be perfectly groundless. In what way, or at what particular time, the founders of this mighty empire wound their way across the wilderness to the fertile banks of the Nile, it is at present impossible to determine; whether their primogenitors progressed slowly westward as a pastoral people, or were driven by political convulsions or intestine feuds from their earliest domicile, (although the former supposition bears the strongest impress of probability,) cannot now be ascertained; but their *Asiatic* origin is now satisfactorily established, in opposition to the hitherto generally received notion; and this important fact, developed from hieroglyphical knowledge, will be found, on strict examination, more in accordance with natural deduction and scripture history.

With regard to LAWS and GOVERNMENT, it is perfectly evident that the first general form of government was that of a *priestly aristocracy*. This was before, in some manner, deducible from traditionary legends in the works of the Greek writers, and inference gleaned from those mythological doctrines wherein truth was concealed beneath a *veil of allegory*; it is now, however, rendered manifest from *monumental evidence*. This form of government was created gradually out of the union of those patriarchal heads of villages, who each governed his own particular family, in precisely the same manner as does an Arab Sheikh at the present day; an oriental custom but little varied since patriarchal ages. This hierarchy, unquestionably the first form of general government in that primeval period, preceded the establishment of a monarchy, and ruled Egypt for at least several centuries before the accession of Menes, the first Pharaoh. Champollion Figéac states—"A theocracy, or a government of priests, was the first known to the Egyptians; and it is necessary to give this word priests the acceptation that it bore in remote times, when the ministers of religion were also the ministers of science (and knowledge,) *so that they united in their own persons two of the noblest missions with which men can be invested, the worship of the Deity, and the cultivation of intelligence.*" This is truly a Masonic union well worthy of our consideration; but to continue. This priestly aristocracy had existed some time—how long cannot be accurately determined, there being no means of arriving at dates during their rule so accurately as under the Pharaohs—when a rivalry sprung up between the two ruling powers, the *priestly* and the *military*; and the latter wielding the elements of physical power, enabled a military chieftain to assume the reins of government, who established a kingdom, and made the throne hereditary in the line of the Pharaohs. Thus the social condition of Egypt was altered at a very early period of its history; but the priesthood did not lose the influence which superior knowledge always confers upon its possessors; the *sacerdotal* power became united with the *regal*; the two principles were interwoven and perpetuated for many centuries; and the Pharaohs, initiated by the priests in the higher mysteries, display the origin of a *royal priesthood*.

AS TO PHILOSOPHY AND SCIENCE.

It has already been shown that that aggregation of human knowledge, emphatically denominated "the wisdom of the Egyptians," supplied the copious sources from whence the sages of Greece and Rome derived mainly if not entirely their knowledge. Of the depth of this wisdom, the world has for centuries remained in ignorance; and but for the truth which now glimmers from imperishable records, it would have been lost to the present age. The recipients of that wisdom give us but crude and distorted notions of it—sully the purity of the original fountain, the stream became polluted. Thus we see how necessary it is to trace the elements of knowledge to their source, in order that we may be enabled to comprehend somewhat of that wisdom, the profundity of which even present enlightenment scarcely enables us to appreciate. We shall hereafter (in the course of the present chapter) have occasion to remark how valuable, and indeed essentially important this equity is to our present subject. The perfection to which the ancient Egyptians carried all the arts and sciences of civilized life, has been already adverted to; and it may be observed as a matter deserving par-

ticular remark, that to the most remote period to which our investigations enable us to penetrate, the arts and sciences seem to have then attained as perfect a state as at any subsequent period. We are unable to trace any thing like a gradual rise, or mark the progress of a nation through its various stages from barbarism to civilization. The lights of Egyptian knowledge burst upon us at the very commencement of our enquiry.

Of the profound skill of the ancient Egyptians in the sublime science of ASTRONOMY, we have only within a comparatively recent period been enabled to form the slightest notion. If developed during the darkness of our middle ages, it would have been utterly incomprehensible. Until the days of Newton, Egyptian astronomical knowledge was far in advance of all modern discovery. Indeed there are many circumstances which show that they entertained the idea of a central sun; such a supposition is far from improbable.

With regard to GEOLOGY, it is a remarkable fact recorded by Plato, that when Solon visited Egypt and conversed with Egyptian priests upon the beginning of all things, they observed—"You mention *one deluge only*, whereas *many* happened." (See Wilkinson, vol. iv. p. 109.) Upon this, Mr. Gliddon, in his erudite work on ancient Egypt, which I have referred to in the previous chapter, remarks—"I leave it to *geologists* to define the *true meaning* of the priests, and to concede the correctness of the Egyptian record." The Egyptian priests, as Mr. Gliddon observes, "told Solon many things that must have humbled his Athenian pride of superior knowledge." And with regard to GEOGRAPHY, there are several circumstances, and one in particular, relative to the transatlantic world, worthy of our peculiar notice. Tangible reasons can be adduced to show that Africa was circumnavigated by the orders of Pharaoh Necho, and the Cape of Good Hope *actually doubled* about six hundred years before Christ. This is a startling fact. In our schools, geographical beginners are taught that the Cape of Good Hope was discovered by Diaz and Vasco de Gama, A. D. 1497. And with regard to the far west, it is a fact no less startling, that when Solon was receiving that instruction in the Egyptian sacerdotal colleges which rendered him the "wisest of mankind," (among the Athenians,) besides gleaning that insight into primeval history and geology, which subsequently induced him to compose a great poem, wherein he treated on Africa before the OGYGIAN FLOOD, and on the VAST ISLAND which had sunk into the Atlantic Ocean, he was informed by "*Sonchis, one of the priests, of the existence of the Atlantic Isles, which Sonchis said were larger than AFRICA and ASIA united.*" On this interesting subject, see Wilkinson's "Thebes," p. 254, extract from Plato.

It is thus perfectly manifest, that until the *re-discovery* of America by Columbus, the Egyptians possessed a much greater amount of geographical knowledge than was possessed by the most learned modern nation. At a period so remote as six hundred years before Christ, they had intercourse with India, the Spice Islands, and China; and in maritime skill equalled, as in geographical knowledge they excelled, all the other nations of antiquity.

With regard to their SOCIAL CONDITION, it is apparent that all the arrangements of their domestic economy were conducted with the utmost order and regularity, and that they enjoyed in abundance not only the comforts but the luxuries of life, whilst the respect which they paid to the female sex affords an unflinching test of superior civilization, in which their conduct and customs contrast most advantageously when compared with other oriental nations, both ancient and modern.

AS TO CHRONOLOGY.

We now approach a part of the subject which is deeply interesting; for whilst hieroglyphical discovery shows that it is impossible at such early periods to define dates with indisputable accuracy, it also proves that the dates recorded in the Septuagint version of the Bible are unquestionably more correct than those founded on the authority of Archbishop Usher, and appended to the edition of the sacred volume in general use. *It is now clearly shown that a much greater period must have elapsed between the deluge and the advent of the Messiah than is*

assigned by Archbishop Usher. Wilkinson, and other writers upon Egyptian antiquities, feel themselves compelled to assign dates to postdiluvian facts and occurrences, which, if Usher be correct, must have preceded the deluge; and as they all, except Mr. Gliddon, fail to enter into any explanation of the apparent discrepancy, it becomes necessary at once to grapple with the difficulty, lest it may be imagined that hieroglyphical archæology presents results at variance with Holy Writ. This it does not, when Biblical dates are correctly understood. It merely corrects the errors in computation, which an uninspired human mind may have committed in common with many others, who have given their interpretation as to dates and occurrences in history, both sacred and profane. Indeed, as will hereafter be shown, our hieroglyphical researches tend to throw much light on sacred antiquities; but it is totally impossible to reconcile the monumental evidences of remote antiquity still existing in Egypt, with Ushers chronology, and all attempts to confine the early history of the land of the Pharaohs within such circumscribed limits, must be abandoned as altogether untenable.

In conducting this investigation, it should be borne in mind that *antiquity* is merely a relative term. A thousand years are but a drop in the great ocean of Eternity, and countless ages but fleeting moments in the estimation of Omnipotence.

The period which elapsed between the deluge and the birth of Christ, is unquestionably much greater than that assigned by Usher. This is a fact which is now incontrovertible;* and as we thus clearly perceive the existence of a discrepancy, it becomes important to ascertain in what way it originated. This was a task undertaken by the Rev. Dr. Hales; and we may, therefore, avail ourselves of the result of his investigation. Having patiently, and with great labor, weighed the various evidences in favor of the *longer* and *shorter* computations of patriarchal genealogy, he established the untenableness of the *shortest*, or Hebrew computation.

It appeared that the apparent discrepancy had proceeded from a manifest corruption of the text about the time of the Seder Olam Rabba, (the great Jewish system of chronology,) A. D. 130, when the Scriptures were altered, interpolated, and curtailed by the Jews themselves, to confuse the dates, because they found "their own Scriptures" turned by the Christians into arms against themselves, and were confounded by proofs drawn from their own archives, that the Saviour's advent at the exact time of his appearance, was prophesied from *patriarchal times* in the ancient Hebrew text. The computation, however, from this spurious source was adopted by Archbishop Usher, and the older translation of the Bible—the Greek, made about B. C. 250—disregarded. But, as Dr. Hales observes, "Usher's date, attached to our English Bible, has been relinquished by the ablest chronologists of the present time, from its irreconcilableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian, and Chinese, all suggesting earlier dates for the deluge." And it may be added, "now that we can bring *Egyptian positive annals*, derived from writings on existing monuments, the chronology of the Hebrew version of the Bible, is, in the opinion of the learned, altogether exploded."

It may be here observed that no less than three hundred systems of chronology have been constructed at various periods, all of them differing in results, and many of them materially so.

*The accession of Menes cannot be brought within a less period than 2400 years before Christ; the erection of the palace of Memphis within less than 2300 years before that event; and the erection of the pyramid of Suphis within a less period than 2120 years before Christ. The latter date corresponds with the chronology of Josephus; and Sir John Herschel observes, that if the inclined passage into the largest pyramid of Gheezah, (which could never at the time of its building have been pointed at the polar star, that is, at a *Ursæ Minoris*), was made at an angle to correspond to a *Draconis*, this pyramid must have been built about the year B. C. 2123. The date assigned by Josephus, however, would alone be sufficient to destroy Bishop Usher's chronology; for, assuming the deluge to have occurred at the time he mentions, two hundred and twenty-eight years would be too brief a period for the Caucasian children of Ham to migrate from Asia into Egypt, there to acquire such a perfect knowledge of the arts and sciences as they possessed, and such mechanical skill as to construct a work so enormous as to contain 6,348,000 tons of wrought stone, brought fifteen miles from the quarry.

Let us compare a few of the dates with regard to the deluge! This event occurred,

According to the Septuagint version,	3246 B. C.
" Hales,	3155
" Josephus,	3146
" Samaritan text,	2998
" English Bible,	2348
" Calmet,	2344
" Hebrew text,	2288
" Vulgar Jewish computation,	2104

These chronological differences are to be regretted, but they in no manner affect the validity of any scriptural fact, being mere deductions drawn by different individuals from their various interpretations of the original text; and we are aware that in points of interpretation as well as chronology, many eminently pious individuals have entertained opinions of the most adverse description. In the present investigation, the TRUTH alone should be our study. Being one of the grand principles upon which our Fraternity is founded, it is the point to which we should strenuously seek to arrive; and it is of the utmost importance here to observe that the truth which we seek to establish is in accordance with Revelation, and is antagonistic only to the opinions of those who place on Holy Writ a false interpretation. In thus showing that the chronology in general use, though appended to our Bible by act of Parliament, contains computations based on erroneous data, we merely prove that Archbishop Usher was wrong in his calculations, and do not seek to impeach the reality of any scriptural occurrence. Biblical chronology, indeed, is so uncertain, that among thirtysix Christian authorities who have computed the epoch of our Saviour's nativity, the year itself is a disputed point, and cannot be defined within *ten* years; so that whilst the whole of our dates are dependent upon the precise period of Christ's birth for accuracy, we cannot for a certainty say whether this year, which we term 1847, should be 1842 or 1852. Our present Christmas day was not determined until three hundred and twentyfive years after our Saviour's birth; and if the year cannot be accurately determined, still less can we hope to define the precise day. Hales quotes Scaliger to the effect that "*to determine the day of Christ's birth, belongs to God alone, and not to man.*"

On the importance due to the evidence resulting from hieroglyphics, Mr Gliddon observes—"The monuments of Egypt, whereon are chiselled the glowing chapters of her history, presenting to us the records of events *coeval with their erection*, are, apart from the reverence due to inspiration, and the undoubted collateral testimony that demands our belief in Holy Writ, of interest next to the Bible in importance; while, *in authenticity of record*, (due allowance made for possible exaggeration and a national vanity, with the evils of which every history of every age on earth is more or less pervaded,) *these legends are as satisfactory as the Old Testament itself*; because the Pentateuch, though preserved by the hand of Providence, has not reached us in *one single original copy, written at the time of the event's occurrence*; and the text we make use of is acknowledged to be the result of varied and laborious comparisons, made and collated by learned divines of all nations and ages, from the most perfect editions obtainable at the several periods of their respective examinations, of the Masorete Hebrew, the Greek, Samaritan, and other versions."

The investigation of this part of our subject, therefore, clearly shows these results, viz: that the computation of the Hebrew text was rejected by the early Christians at its outset; renewed in the middle ages by some Roman Catholic authority; adopted by Usher, and appended to our Bible by an act of the legislature; but analyzed and overthrown by Hales, and other orthodox protestant churchmen, and now placed beyond further question by the unanswerable evidence resulting from the monumental and hieroglyphical annals of Ancient Egypt.

Upon this most important point much more might be said, but I trust I have entered into a sufficient explanation to define my present meaning, which is to

show that the remote dates to which we must necessarily refer many important events in the history of Ancient Egypt, are not *really inconsistent with Scripture History*, though they may be at variance with generally received opinions, which, in the great majority of instances, are formed without sufficient investigation, but being placed in apparently an unauthorized position, are hastily adopted as verities, without further question or inquiry.

[To be continued.]

LET'S WELCOME THE HOUR.

[Written by Br. W. H. HAMERTON, of Calcutta, and Dedicated to the Lodges in India.]

LET's welcome the hour, when thus happy we meet,
 May the Light of our Order long gloriously shine,
 While in kindest feeling and harmony sweet,
 All true brother Freemasons forever combine.

Some sage once declar'd that a portion of gold
 In mankind lay conceal'd, but he ne'er could impart
 The secret recess, till our Masters of old
 Prov'd the ore was Freemasonry lodg'd in the heart.
 Then welcome the hour, &c.

This gold of kind nature then shone but in few,
 Nor had Masonry's virtue as yet its full scope;
 Till illumin'd by Faith, it arose to our view,
 And the heart was adorn'd by the sunshine of Hope.

The ore, even then, was unyielding and cold,
 Nor as yet had the ensign of light been unfurl'd,
 Till, melting with Charity's glow, the heart's gold,
 In a stream of warm fellowship flow'd through the world.
 Then welcome the hour, &c.

The Craft thence diffus'd the rich, pure golden tide
 Of Masonic benevolence, right from the heart,
 Over all human nature, extensive and wide,
 Shedding lustre the Order alone can impart.

And now for a toast—fill your glasses besure,*
 And let each with each heart flow in union with me;
 A bumper—good friends, here 's "The health of all poor
 And distress'd brother Masons, wherever they be."

Then welcome the hour, when thus happy we meet—
 May the light of our Order long gloriously shine;
 While in kindest feeling and harmony sweet,
 All true brother Freemasons forever combine.

*With cold water, "besure."—Ed.

CORRESPONDENCE.

Goshen, Ia., Sept. 3, 1847.

DEAR SIR AND BRO.:—* * The Order is in a healthy condition here at present, and accessions of the right kind of material are being made. I shall propose to our Lodge, soon as we are free from pecuniary embarrassment, incurred by the procurement of a new hall, to make an appropriation for the purpose of obtaining from you a list of suitable books, &c. A good library should be connected with every Lodge, and I am inclined to think that if a certain per cent. of all receipts were set apart for the express purpose of obtaining one, that the money could not be better applied. Many of our Lodges are groping in the dark, or at best have but the uncertain light of tradition, and even that depending upon imperfect recollection. A Masonic library should contain standard works upon all those arts and sciences we profess to revere and to teach. An article from your pen on this subject, in the Magazine, would do much good.

Yours, fraternally,

E. G. C.

Hamilton, Canada West, Sept. 9, 1847.

R. W. SIR AND BRO.:—Enclosed I transmit you a list of the officers of the Barton Lodge of Freemasons, over which I have the honor to preside as W. M. This Lodge was established A. L. 5795, and has kept up its working ever since, except for a few years during the last war. It now numbers one hundred and fifty members, and it has increased so much lately that it has been thought expedient to divide. A new Lodge is now forming in this city, to be called the Lodge of Strict Observance.

The following are the officers of Barton Lodge:—C. H. Webster, W. Master; S. C. Richardson, P. M.; Thomas Duggan, S. W.; David C. Beasby, J. W.; Alexander Carpenter, Treas.; Thomas M. Simons, Sec'y; Alex. Mackidd, Chaplain; Albert H. Hills, S. D.; C. Westring, J. D.; J. B. Harrison, Geo. Mortimer, Stewards; Wm. Davidson, Inner Guard; John Morrison, Tyler.

Yours, fraternally,

C. H. WEBSTER.

Norwich, Conn., Sept. 6, 1847.

BRO. MOORE:—I give you below for publication in the Magazine, the names of the officers of the several Masonic bodies in this city:

Franklin Council, No. 3, R. and S. Masters.—Chauncey Burgess, Th. Ill. G. M.; John Nichols, Rt. Ill. D. G. M.; William H. Copp, P. C.; Thomas Robinson, Capt. Guards; Frederic Prentice, Treas.; John H. Grace, Rec.; Caleb Haywood, Steward and Tyler.

Franklin Chapter, No. 4, R. A. Masons.—Wm. H. Copp, H. P.; Frederic Prentice, King; Joel W. White, Scribe; Thomas Robinson, Treas.; Giles M. Eaton, Sec.; Edward W. Eells, C. H.; John Nichols, P. Soj.; Isaac Williams, R. A. Capt.; James W. Danielson, Joseph K. Brewer, Jonathan Knapp, Masters of the Veils; Wm. Buck, Tyler.

Somerset Lodge, No. 34.—Wm. H. Copp, W. M.; Charles Ball, S. W.; Wm. I. Brewer, J. W.; Rufus L. Fanning, Treas.; Giles M. Eaton, Sec.; James W. Danielson, S. D.; Joseph K. Brewer, J. D.; Edwin N. Roath, Charles Kingsley, Stewards; William Buck, Tyler.

Fraternally, yours,

W. H. COPP.

Tuscaloosa, Ala., Sept. 5, 1847.

C. W. MOORE, Esq.—*Dear Sir:*—* * I have been a patron of the Freemasons' Magazine, since its first establishment. I have carefully perused every number to the present time, and from the valuable information I have received from it, I shall never regret being its patron, and would recommend it to the whole Masonic Fraternity.

Fraternally, yours,

E. M. BURTON.

Obituary.

At a general convocation of the Jackson Council, Jackson Royal Arch Chapter, and Pearl and Silas Brown Lodges, held at the Masonic Hall, in the city of Jackson, Miss., on Monday afternoon, Sept. 13, 1847, on the occasion of the death of their worthy and esteemed Brother and Companion, the Rev. Dr. H. LEAVEL:

On motion of Bro. Charles Scott, it was

Resolved, That Bro. Hutchinson, on the part of the Jackson Royal Arch Chapter, be called to take the chair, assisted by Bro. Thornton, on the part of the Council, and Brs. Palmer and Baine, on the part of Pearl and Silas Brown Lodges.

On motion of Br. Scott, it was

Resolved, That Br. James Smith act as the Secretary of this special convocation.

The chairman of the meeting, Br. A. Hutchinson, addressed the assembled Brethren in an eloquent and feeling manner upon the cause and object of this general assemblage of the Masonic fraternity of Jackson: whereupon,

Br. Scott offered the following resolutions, which were unanimously adopted:

Resolved, That while we cherish the recollection of the many virtues of our deceased Brother and Companion, we sincerely deplore his loss to our Fraternity, to his family, to the church, and the country. "We have seen and felt the daily beauty" of his life and conversation. In his generous charities and warm affections was displayed the wisdom of holiness. His free and familiar spirit gave a charm to the manners of a practical christian, while his pious enthusiasm, untiring energies, and bright intellect, were worthy of his heavenly vocation. But he has been "called from labor to refreshment." His house was finished. He laid its sure foundation in the blood of the Lamb: and ere he died, its Cape-stone was brought forth "with shouting and praise."

Resolved, That we tenderly sympathise with his afflicted family and friends.

Resolved, That our Hall be hung in mourning for nine successive days.

Resolved, That a committee of three be appointed to correspond with his family, and enclose to them a copy of these resolutions, and cause them also to be published.

The chairman named on the committee proposed, Brs. Scott, Palmer and Dixon; and, on motion, the chairman was added.

The convocation was then adjourned.

A. HUTCHINSON,
T. C. THORNTON,
THOS. PALMER,
A. C. BAINE.

JAMES SMITH, *Secretary*.

EXPULSION.

Huntsville, Mo., Sept. 16, 1847.

BR. C. W. MOORE:—At a special meeting of Huntsville Lodge, No. 30, of Free and Accepted Masons, it was unanimously

Resolved, That Dr. John B. Alexander, formerly of Hawsville Lodge, No. 115, Kentucky, be, and he is hereby expelled from all the privileges of Freemasonry, for gross unmasonic conduct.

Resolved, That the Secretary of this Lodge be required to furnish a copy of the same to Br. C. W. Moore, for publication in the Freemasons' Magazine.

J. C. SHAEFER, *Secretary*.

MASONIC CHIT CHAT.

☞ Br. F. L. Jacoby is our authorized agent for the Magazine at Clarkesville, and vicinity, Pike county, Missouri. The previous letter spoken of by Br. J., we think could not have reached us. We are entirely ignorant of the matters to which he refers, and, of course, they could have had no influence with us. His inquiries shall receive attention next month.

☞ When at Columbus, in September, we addressed a note in answer to inquiries from a respected correspondent at Indianapolis, which, we presume, has been received. On our return home we found the first letter, but having answered the second, which reached us at Columbus, we have deemed that sufficient.

☞ The corner-stone of the Washington Monument was laid in New York, last month, with imposing public ceremonies. The Grand Lodge of New York was invited to be present, but declined, for the reason that a similar invitation had been given and accepted by the irregular Grand Lodge in that city.

☞ We have occupied so much space with the proceedings of the General Grand Bodies at Columbus, that several articles prepared for the present number, are necessarily deferred until next month. The same cause has also prevented the usual variety of matter.

☞ Delinquent agents and others will greatly oblige us by settling up their arrearages for the Magazine, without further unnecessary delay. We urge a compliance with this request as a matter of right and justice, and on the square.

☞ The idea of a General Grand Lodge originated with, and was first promulgated by, the Grand Lodge of Pennsylvania, on the 13th Jan., 1780; at which time that body, by a unanimous vote, nominated GEORGE WASHINGTON for Grand Master of Masons throughout the United States.

RECOMMENDATION OF THE MAGAZINE.—

At the last annual communication of the Gr. Lodge of New Hampshire, on motion of Br. Daniel Balch, it was unanimously

"Resolved, That this Grand Lodge recommend to the members of the Lodges under its jurisdiction, the taking of Br. CHARLES W. MOORE'S 'FREEMASONS' MAGAZINE,' as a work well calculated to support the true principles of our Institution."

☞ We acknowledge the receipt of a copy of the proceedings had at the organization of the Grand Encampment of Kentucky, on the 5th of October. The organization was authorized by the Gen. Grand Encampment, on the 17th Sept. This is commendably prompt.

☞ Br. Shennick, of Zanesville, Ohio, is informed that the circular, containing two dollars and the names of two new subscribers, sent by him on the 15th Aug., was duly received, and the back numbers of the Magazine forwarded.

NEW AGENTS.—Ichabod G. Jordan, Great Falls, N. H.; Thomas L. Tullock, Portsmouth, N. H.; A. McCammon, Pittsburgh, Penn.; A. Death, Cincinnati, Ohio; John J. Thompson, Wheeling, Va.; Robert Russell, Buffalo, N. Y.; John H. Caffey, Lowndesboro', Ala.

☞ A large number of letters, pamphlets, addresses, and other matters, have accumulated on our desk during our absence, all of which shall receive attention, as we can find time and room.

☞ At the last communication of the G. Lodge of New Hampshire, it was

Resolved, That the expulsion of *Timothy Paul*, by St. John's Lodge, No. 1, be confirmed, and that the fact be published in Moore's Masonic Magazine.

☞ Br. A. J. Rushner, of Houston, Texas, G. Sec. G. Lodge, is our authorized agent for the Magazine and Trestle-Board, for the above State.

☞ Br. Wm. Q. Sewell, at Decatur, Ala., is informed that his subscription is paid to the close of the 7th vol.

☞ The inquiry of our correspondent at Bloomington, shall be attended to next month.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. 7.

BY C. W. MOORE.

NO. II.

"The Masonic is a Society, whose liberal principles are founded on the immutable laws of Truth and Justice."—*Washington.*

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse."—*Lord Durham, late Prov. Grand Master under the Duke of Sussex.*

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BOSTON.

W. E. P. HASKELL,
A. P. CHAPMAN.

oct. 1846.1y.

LETTERS

Received between the 24th Oct. and the 24th Nov.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VII.]

BOSTON, DECEMBER 1, 1847.

[No. 2.

POWERS OF LODGES UNDER DISPENSATION.
SUSPENDING OF LODGES.—INITIATION OF MINORS.

Clarksville, Mo., Aug. 31, 1847.

B. MOORE:—You will oblige us of the West, by giving your views on the following questions :

1. If an individual is initiated, passed and raised, in a Lodge under Dispensation, and immediately removes into the jurisdiction of another Grand Lodge, without demitting from his Lodge, and said Lodge afterwards acts so as to gain the displeasure of the power creating it, and the members thereof are declared suspended—how does the individual stand towards the Fraternity? And, if he is one of the suspended, and desires to remain as one of the faithful, how should he proceed to reinstate himself?

2. If an individual is initiated under the French rite, (say in Canada,) at the age of *eighteen*, and leaves without any knowledge of the work, so that in a few years he nearly forgets how he was dealt with or what he saw—how should he proceed, if he desires to learn York Masonry?

Yours, &c.,

J. F. L. JACOBY.

1. Dispensations are usually granted by the Grand Master, during the recess of the Grand Lodge, on the petition of not less than seven Master Masons; and are generally made returnable at the ensuing annual communication of the Grand Lodge. They authorize the petitioners to "form and open a Lodge, after the manner of ancient free and accepted Masons, and therein to admit and make Freemasons."

This we conceive to be the full extent of the powers delegated to, or which can be legally exercised by, Lodges working under Dispensation. They are Lodges in *abeyance*, and not in *reality*. Their presiding officers are not entitled to the rank of Past Masters of Lodges, nor are they privileged with a vote as representatives in the Grand Lodge. Neither have such Lodges the right of electing their officers, or of changing them, except by permission of the creating power. They are in a state of probation, preparatory to being invested with the full powers and privileges of Lodges. They differ from Lodges working under Charters, not only

to the extent already named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members ; neither can they fill vacancies, should their original number be diminished below the constitutional requirement, except by special permission from the competent authority. An essential difference between them and chartered Lodges is, that Charters are granted to the petitioners, *and their successors*; while Dispensations run to the petitioners *only*. In the latter case, the petitioners alone are known to the Grand Lodge, and they only are responsible for the acts of the body they represent. Their initiates are not returned to the Grand Lodge as *members* ; for, not having been *constituted*, the Lodge possesses no power to admit members. The members of it are themselves a mere association working "*after the manner*" of a Lodge, and not in the full capacity of a Lodge. They are, therefore, required to return their initiates for just what they are, and nothing more, viz : *initiates*.

This view of the powers of Lodges under Dispensation being correct, it follows that the individual referred to by our correspondent, was not a member of the Lodge, notwithstanding that his name may have been recorded as such. It was not possible, therefore, for him to demit ; that is, to withdraw his membership. Of course, he could not be affected by any action of the Grand Lodge in relation to the *members*, namely, the Brethren holding the Dispensation. In other words, the act suspending them, did not, in our view of the case, affect his standing as a *Mason*.

But we object to the suspending of the members of a Lodge, in the manner stated, as an *irregular proceeding*. It is a rule at common law, that no man is to be adjudged guilty until an opportunity has been afforded him to be heard in his own defence ; and that rule is against all law, and repugnant to common sense and humanity, which condemns and punishes an innocent man for the misdemeanors of his fellows. And yet, in ninety-nine cases in every hundred, this would be the inevitable effect of a vote suspending a Lodge, in the sense in which our correspondent employs the term. But to our understanding of the law and the practice, the phrase implies only the arrest of the Charter of the Lodge. It is at all times competent for the Grand Master to arrest the Charter of a Lodge, and thereby suspend its operations, until the complaint can be brought before the Grand Lodge for adjudication ; and it is equally competent for him to suspend a part or the whole of the members of a Lodge. But in doing so, he must have some regard for the rules of justice. It might do for him to say to the Master, " Sir, by virtue of my authority as Grand Master, I suspend your Lodge, and summons you to appear before the Grand Lodge, at its next regular communication, to show cause why your Charter should not be revoked ;" because the Master is the legal representative of the

Lodge, and may be lawfully held to answer for the irregularity of its proceedings. But he is not the representative of the members in their individual capacity, nor can they be individually arrested or punished through him. It would not, therefore, be sufficient for the Grand Master to say to the Master of the Lodge, "Sir, I suspend your members, and summons them to appear before the Grand Lodge;" because each member is alone responsible for his own acts, and cannot be held to answer for the misdeeds of another. If a member has committed an offence of sufficient magnitude to justify the proceeding, the only proper course is to serve him, personally, or to leave at his place of residence, a copy of the charges against him, with a summons to appear at the proper time and place, to make his answer; and, if need be, a notice of suspension, until his case has been adjudicated and determined. We know of no other way in which Brethren can be legally arraigned or suspended, except in extreme cases, when the Grand Master may suspend *viva voce*.

2. The second inquiry of our correspondent opens a wide field for discussion. We shall, however, restrict our answer to a few brief remarks. The initiation of minors is prohibited by the ancient Constitutions; and in our judgment, a disregard of this prohibition is hazardous to the interests and security of the Order. Such a practice would vitiate and destroy the regularity of a York Lodge, and mark its initiates as irregular, if not positively clandestine. It is, however, a practice authorised by the Constitutions of the French, Scotch, and other modern rites; and Brethren made under those Constitutions, are not refused admission as visitors in York Lodges. But if this settles the question as to the recognition of Brethren made in those rites, it does not warrant the initiation of minors in York Lodges, nor would it justify any participation in their initiation by Masons acknowledging the authority of the old Constitutions.

From the preceding remarks and conclusions, it follows, that if we acknowledge and receive Brethren who have been made in the French rite and under the Scotch Constitution, the fact that the individual in question was initiated at eighteen years of age, cannot be urged as a bar to his admission into our Lodges as a visitor. If, as our correspondent suggests, he has forgotten so much that he cannot prove himself to be a Mason, it is his misfortune. A Lodge would not be at liberty to receive him on any less testimony than it would require of another visitor from a foreign country. If he cannot furnish this testimony—if he cannot prove himself to be a Mason—he cannot be admitted or recognised.

We have said that Brethren made in the French rite, are not refused admission into the York Lodges. This is true, so far as we are informed, except, perhaps, as to the Lodges in Philadelphia, which, we believe, require that visitors shall hail from Lodges working under the York Consti-

tutions. But we are not prepared to say that the practice at present followed, is the correct one ; because we doubt whether innovations, under any circumstances, ought to be sanctioned. The departure from the York, and the adoption of the modern rites, with their mutilations of the ritual, by the Lodges on the continent of Europe, in the latter part of the last century, were such departures "from the original plan of Masonry," that the York Masons of that day did not feel at liberty to acknowledge them. But the evil has since grown to such a magnitude that it is probably incurable ; and, if not positively admitted to be regular, the practice of these modern rites is now, by a kind of general consent, suffered to pass without objection. Had more stringent measures been adopted and enforced, when the evil first appeared, it might perhaps have been checked, though this is not certain, in view of the then state of the Fraternity. All that can now be done is to *keep the rites separate*, and preserve, as far as possible, *the integrity of the York Constitutions and ritual*. This is not an easy, it may not be an agreeable, task ; *but it should be done*.

In conclusion, we will add, that minors cannot, in any of the rites, be advanced farther than the *second* degree. The third degree is not conferred upon them until after they attain to their majority. The Constitutions of the Grand Lodge of Louisiana, contain the following article on this subject, which we believe to be in conformity with the general usage in the Scottish and French rites :

"ART. 4. The sons of Masons, when presented by their father, or tutor, are dispensed with the condition concerning the age, and may be received when they are *eighteen* years old.

"But it is well understood that they cannot be received as Masters M.: before they have attained their twentyfirst year."

That the reader may not be at a loss to understand why such an article is found in the Constitution of any Grand Lodge in this country, it may be proper to state, that the Grand Lodge of Louisiana, if desired, issues *three* Charters to a single Lodge, one for each of the three rites that it cultivates and claims to control, viz : the French, or Modern, the Scottish, and the York ! And being a Grand Lodge of mixed rites, its first officer is styled "Most Worshipful and *Serenissime* (Most Serene) Grand Master ;" the second is "Right Worshipful and Illustrious Deputy Grand Master ;" the other officers are "Honorable Grand Wardens," &c. But our object in referring to this body was merely to show the practice of foreign rites in the admission of minors. From the article quoted from its Constitution, it will be seen that the minor must be the son of a Mason, and must be proposed by his father or tutor, when he may be advanced to the second degree, but cannot proceed further until his twentyfirst year. Does the person referred to by our correspondent, claim to be a Master Mason ?

GRAND LODGE JURISDICTION.

Bloomington, Iowa, Sept. 10, 1847.

BR. C. W. MOORE :—Will you, through the pages of your Magazine, please enlighten me and some of my Brethren of this Western region, who have been taught to look to the East for light, in relation to the meaning of the phrases "Masonic jurisdiction," "Jurisdictional limits of Grand Lodges," &c., a knowledge of which I find becomes necessary to enable us to understand much that is published now-a-days on these subjects, and, what is of more importance, to act in reference to the wise maxim, "Do unto others," &c. I had, until latterly, supposed, that the Masonic jurisdiction of a Grand Lodge was constitutionally limited and restricted within the geographical boundary of the State in which it was organised and held its Grand Communications. But I now find not only Brethren advocating, but Lodges and Grand Lodges practising the contrary,—a course of procedure on their part, which has resulted in much harm, and if persisted in, will increase the mischief.

I might enlarge much upon this topic, but as I have already done so, in a report which will be published in the proceedings of the Grand Lodge of Iowa, and as it is your views I want, I forbear.

Fraternally, &c.,

T. S. PARVIN.

Our correspondent is not entirely correct in the view he has taken of the subject matter on which he desires our opinion ; or, perhaps we should say, he stops short of the whole truth.

Generally speaking, the jurisdiction of a Grand Lodge in this country, is "limited and restricted within the geographical boundary of the State" in which it holds its communications ; but this is not universally true ; nor is it true that there is any constitutional provision on the subject. The restriction or limitation, such as it is, is one which the early Grand Lodges in the United States seem to have imposed upon themselves, out of the courtesy and respect they entertained for each other. We have heard it said there was a kind of restrictive treaty entered into between them at the revival of Masonry after the revolutionary war ; but we have never met with any evidence of the existence of such a document, and are inclined to regard the statement as without any foundation in fact. But, however this may be, it is indisputably true that a practice has obtained, which, in the absence of any written regulation, is to be received as the settled usage, or common law, on the subject.

What is this practice, and how does it limit the jurisdiction of the Grand Lodges ?

We answer, that, as a general rule, the authority and operations of a Grand Lodge, in this country, are restricted to the geographical boundary of the State or territory within whose limits it is located and holds its communications. But this is not unconditionally true ; because, it has never been questioned that a Grand Lodge possesses the inherent power to establish Lodges in any State, territory, or country, where there is not already a Grand Lodge existing. Were this not the case, the respectable

Grand Lodge of which our correspondent is the intelligent recording officer, could not have been organised. Other instances will readily suggest themselves to his mind, without our enumerating them.

Neither is the power of a Grand Lodge to establish Lodges in a foreign State, where there is no Grand Lodge existing, affected by the circumstance that there may already be within its borders, regularly established Lodges, deriving their authority from contemporary sources; because one Grand Lodge has no more just or stronger claims to a vacant territory than another. Contiguity has never been urged as a ground for exclusive jurisdiction, though it will generally, and very properly, insure a preference. Neither is it of any consideration that there has been, at some previous time, a Grand Lodge within the State sought to be occupied. The only inquiry is as to the present lawful existence of such a body. This being settled negatively, the territory is vacant, and may be improved as though it had never been occupied. If a Grand Lodge, through its own decadency, fails to improve and occupy its jurisdiction, it loses control over it, and it may be taken possession of by another. It cannot be held in abeyance by the *form*, after the *substance* has departed. An opposite rule might forever exclude Lodges from any State or territory in which a Grand Lodge had once been organised.

There is another view in which it has been considered by our European Brethren lawful for two or more Grand Lodges to occupy the same territory. This is where different *rites* are practised. There are, for instance, three Grand Lodges at Berlin, one working in the York, and the others in modern rites. There are also two Grand Lodges at Paris—the Grand Orient and the Supreme Council. The first originally worked the Modern, or French rite, and the latter the Scotch rite. By the regulations of the Supreme Council, and of the Scottish rite, it is declared irregular for a Grand Lodge to cultivate, or to associate with itself, any other than its own rite. Any Grand Lodge of the Scotch rite which should attempt to do so, would “lose its authority, and even *existence*.” And we are inclined to regard this as a sound position, in a more general sense. If a Grand Lodge wear two faces, one must be false, and the whole thing becomes a cheat. That Masonry cannot be genuine which is composed of a plurality of rites; neither can that Grand Lodge be regarded as pure and regular which cultivates a plurality of rites; for it is well known to every Mason who knows any thing about them, that the various rites differ, not only in the ceremonies, but in the *essentials*. And we are not prepared to say that there are not other societies, which claim no connection with our Fraternity, that do not bear quite as near an affinity to ancient York Masonry, as some of the modern rites, which are received as Masonic. A Grand Lodge of *mixed rites* is an anomaly, which can hardly

fail to produce corruption in the formula and schism in the government of the Institution.

But without pursuing this point further, we leave our correspondent to consider for himself how far the European practice above referred to, is to be received as just and conservative in its operation,—asking him to bear in mind that a corrupt fountain must send forth impure streams ; and that a diseased limb often endangers the whole body.

MARK MASTERS' LODGES.

Columbus, Ga., Nov. 6, 1847.

COMP. CHAS. W. MOORE,—Dear Sir,—A question arose at the last regular meeting of the Chapter at this place, relative to the propriety of calling the members of the Chapter *Companions*, in a Mark Master's Lodge, and of the Secretary styling the officers *Companions* or *Brethren*, in a Mark Lodge. Also, as to the propriety of transacting business in the Mark degree, such as reading and confirming the minutes of a Chapter of R. A. Masons, and reading petitions, balloting, &c.

Please give me your opinion upon the above, at your first leisure.

Yours, fraternally,

E. C. H.

We cheerfully comply with the request of our correspondent. The Mark Master's degree is conferred in a Lodge, which, in this country, is required to be appendant to a Chapter of Royal Arch Masons ; but this is, comparatively, a recent regulation. Mark Lodges were formerly distinct and independent bodies, having no connection with the Chapters ; and the two bodies have now no other connection than the accidental one that, in the U. States, the first has been placed under the jurisdiction of the latter. This indeed, has, in some measure, destroyed the independence of the Mark Lodges, but it has not changed the character of the Mark degree ; nor has it converted *Brethren* into *Companions* ; that is, it has not made R. A. Masons of them, nor entitled them to the designation appropriate only to R. A. Chapters and the higher orders of Masonry.

The Constitution of the General Grand Chapter of the United States authorises the establishment of Mark Lodges, as appendant to the Chapters, and provides that the first three officers of the Chapter shall be the "*Master and Wardens* in said Lodges." The title of *Companion*, technically speaking, does not belong to a Lodge. And in evidence that it is not appropriately applied to Mark Masters, our correspondent is referred to the charges used at the opening of Lodges of that degree, and at the advancement of candidates ; which he will find in any of the text books.

To the second inquiry, we answer, that, in our opinion, there is a great

impropriety in transacting the business of the Chapter in a Lodge of Mark Masters. In Craft Masonry, it is usually considered irregular to transact any business, properly belonging to a Lodge of Masters, in a Lodge opened on the first or second degree. Surely there would be less impropriety in the latter than in the former case. If the one be irregular, the other is more so. As we have before intimated, there is no connection between the Mark and the R. A. degrees; and there should be as little as possible between the Lodge and the Chapter. Mark M. Masons, as such, know nothing of R. A. Masonry, and ought not to be permitted to know *anything* of the transactions of the Chapter, until they have been lawfully qualified and entitled to know *all* about them.

TRIBUTE OF RESPECT.

ON the receipt of the melancholy intelligence, announcing the death of Lieut. Col. JAMES P. DICKINSON, his Brethren of Kershaw Lodge, No. 29, Ancient Freemasons, convened at their Lodge Room, in Camden, S. Carolina, and appointed J. M. Cooper, J. B. Kershaw, J. C. West, S. J. Young, and R. L. Wilson, a committee, to give a suitable expression to their feelings, to be submitted for approval on the following Saturday, 23d inst., at which time the committee submitted the following preamble and resolutions which were unanimously adopted:

Whereas, it has pleased Almighty God to remove our Brother, Lieut. Col. J. P. Dickinson, a member of this Lodge, who died of wounds received in battle near the city of Mexico, after a noble example of that exalted courage and heroism becoming an upright man and Mason,—be it therefore,

Resolved—1st, That this Lodge is plunged in the profoundest sorrow by the tidings of his death, and tender to his afflicted relict, our respectful and fraternal sympathy.

2d, That while his association with us as a Brother, revealed the generous and kindly feelings of his heart, and his career as a member of our Bar, and Representative in the State Legislature, evinced an intellect of high order, his brilliant participation in the glorious campaign of the Palmetto Regiment, and his heroic death in the field, have won for him the highest laurels of military fame.

3d, That we consider these circumstances—this commingling of the laurel with the cypress—with chastened pride, as conferring honor on those associated with him.

4th, That though ours is an institution founded for the improvement of the social condition of man's nature, yet that our Brother, in his gallant devotion to his country, has but fulfilled the charges of the Order with an elevated heroism.

5th, That in testimony of our respect, we will wear the usual badge of mourning on next St. John's Day, and inscribe a page in our record book to the memory of our deceased Brother.

On motion, it was

Resolved, That the committee enclose a copy of the foregoing to his widow, and that it be published in the Camden Journal and the Freemasons' Magazine.

RICHLAND LITERARY INSTITUTE.

THIS is the name that has been given to a new educational institution, which, through the commendable liberality of Eureka Lodge, No. 61, and the enterprise and perseverance of its members, aided by the Grand Lodge of the State, and Lexington Lodge, No. 24, and Lexington R. A. Chapter, No. 9, and perhaps some others, is now being erected in the flourishing town of Richland, in Mississippi. The corner-stone was laid early in October last, with public ceremonies. The address on the occasion was delivered by Walker Brooke, Esq., and is a beautiful and highly finished production. An excellent address was also read from the R.-W. Hon. Br. A. Hutchinson, he not being able to be present in person. From the latter we make the following extracts, being all that we can conveniently find room for, and all that would be particularly interesting to our readers:—

“ Trustees of the Masonic College of Mississippi,—Brothers and Companions :— Being unable to obey your call to deliver in person a discourse on the occasion of laying the foundation of your edifice, you will indulge me, if you please, in allowing me to express by proxy to the auditory, what I have to offer.

I was not only honored but pleased with the invitation—not that it served for display—but that possibly it might enable me in a degree to be useful. In the last Grand Lodge of Mississippi I was deeply impressed with your undertaking; and thus I had opportunity, without intrusion or arrogance, but humbly and hopefully, to encourage you in the glorious work.

It was my good fortune at that session of the Grand Lodge, to aid in procuring its sanction of the scheme. The accomplished Finley, Chaplain of the Grand Lodge of Kentucky and President of the College flourishing under its auspices, was there, and spoke as a reformer in favor of his institution. The report of the educational committee, which was adopted, gave the result of his mission—the full approval of the Kentucky College, and the recommendation of it to our Craft, until the noble example it afforded could be practically emulated here. The committee said: ‘ When it shall have been in the power of the Fraternity in this State either to establish, or by the application of funds efficiently to aid in the establishment of such a home college, our preference of it and our exclusive patronage of it must be approved. The proposition of Eureka Lodge, No. 61, so ably and persuasively presented by the R. W. Br. Russell, has been concurrently considered by us. There are many reasons in favor of the locality he proposes for the central institution of Masonic patronage; and the laudable spirit exhibited by all engaged in that undertaking, merits unlimited praise.’ Four hundred dollars being the utmost that could then be appropriated, was vested in you to be applied to the object so auspicious. That, be it said, was no mean encouragement; nor was it a dubious earnest of future support from the same body. It is not, I trust, impious in me to hope, nay believe, that the Supreme Architect will incline the hearts who may bear into convocation from time to time the honored jewels of our Masonic families, to continue the contribution long beyond the completion of the temple—ay, whilst there shall be an orphan of the Craft to be lifted up, and cherished and educated.

It cannot be expected that I should give explanation of the details of your enterprise. Permit me to defer, on this score, to my Brother Russell, whose superior knowledge, whose sound views and whose philanthropic feelings peculiarly qualify him to do, in all things, a thousand fold more than I could accomplish. I do not speak in empty praise—but from my soul simply. I do look to him with

confidence and joy. He has done much—and I perceive in the distance the blessings that will crown his exertions.”

“A word concerning Masonry. To the Richland Lodge are we indebted for the first movement in Mississippi toward a Masonic College. That was very good. But let us bring up in rapid retrospect the account of Ancient Freemasonry.

It departed from Egypt with Moses and the Hebrews. It was lit up in the tabernacle in the wilderness. It was organized in the first Jewish temple, and has descended to us essentially unimpaired. It is the oldest institution existing on earth but three—the Sabbath—marriage—government. It is a curious establishment, because it is occult. What, then, is the mystic Institution? The old covenant was its great light; and since the suspension of the old, the old and the new, in one volume, is the Great Light. It propagates no creed but belief in Deity and future life. It from the vestibule, enjoins implicit allegiance, and there is scarcely any offence it regards as so flagrant as the introduction, within its penitralia, of a political aim, or controversy or opinion. We profess that it is only an association for the mutual relief of one another, placed on the basis of all religions, conducted upon obedience to the laws, and the enforcement of moral duties. In every period since its introduction, it has been persecuted; but in all times, and amidst its direst trials, it has kept its integrity. If banished from the houses erected by human hands, its votaries have met under the starry canopy—evolved the symbols of the virtues—practised charity—and held on to the mysteries of the Cabbala. More need not be said.

Masonry, I have said, forever disclaims the least possible interference with religious or political sects; but under the eye of Omniscience, it has prevailed since Israel erected the tabernacle. It has had a silent, unseen, but not unfelt beneficency; and although I may not go further, there is one fact that beams on its eternal history, that perhaps may the most indicate the Divine favor it has experienced. I refer to the Masonic Convention at York, at which our truly illustrious Grand Master, Alfred, presided. The Masonic families cast their *occult votes* for delegates to that *Convention*, and the *Constitution* of the Grand Lodge of Albion resulted. That was not only a good idea, but one of transcendent example to patriots; and the patriots of after ages have applied it. This, here again, is enough to say; for to say more would involve a vast range of history. Masonry has nothing serious to regret—nothing to fear but the displeasure of the Supreme Grand Master.

Wherefore, it may be asked or imagined, this recurrence to the past? If experience is not to give us wisdom, whence are we to obtain it? Even this sweeping glance at the past, may serve to show that the equal rights of man are impressed on his soul; and that every spark that descends from Jehovah's altar must and will kindle and burn, and cannot be quenched.

Brothers and Companions: Persevere in the work before you. As Masons, you have not the right to call upon the world around you. As trustees of a college located favorably in regard to centrality, health and population, you may speak as the great interests of education may seem to prompt. The more external patronage you may receive, the greater will be your power to do good. To the ancient Freemasons of this prosperous and truly renowned commonwealth, however, you are to look for the most certain, most substantial, and least varying support. Follow Kentucky in her well imagined scheme. If the Craft, in any quarter, reply to your appeals in the negative, say only to them that they have forgotten the token that was sent up to Alfred and Washington, Clinton and Jackson, when they presided. They will reflect and relent. They will look around them for the members of the mystic tie that have passed from time—possibly to be truly raised—who have left in this pilgrimage sons and daughters. On what, they will say, are these orphans to depend? Where is the charity fund? Where are the bold men and the noble college that lift up these orphans and instruct them on the most favorable terms? Away, then, with all temporary and pitiful

expedients. Proceed constantly in the great spirit of Masonry, and you cannot fail."

We are indebted to Br. Dory, of Richland, (whose entire energies seem to be devoted to the success of this important and altogether commendable enterprise,) for some additional facts in relation to it; from which we learn that the Grand Lodge of Mississippi, at its last annual communication, appropriated \$400 towards the object; since which time, Lexington Lodge, No. 24, and Lexington R. A. Chapter, No. 9, have given \$1500, which, added to the sum originally appropriated by Eureka Lodge, make the present amount of the fund \$3400. About three thousand dollars of this sum, it is estimated, will be exhausted in the erection of the building now began. It is to be a handsome brick edifice, 60 by 30 feet, and two stories high. It is thought that it will be ready for occupation in February next; in which case the school will, probably, go into immediate operation. Of its success we cannot entertain a doubt. It is an undertaking eminently worthy of the support of our Brethren in Mississippi, and we are certain there are enterprise, and liberality, and Masonic pride enough among them to sustain it, in a manner that shall make it one of the most useful and popular institutions in their State.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

Conclusion of Chapter IV.

With regard to LETTERS—

Results are arrived at no less important and interesting. The word Hieroglyphic, in its correct sense, means strictly "sacred writing," but regarding it in its popular meaning as "picture-writing," we have evidently the *mode adopted by the earliest nations of the world for the communication and perpetuation of ideas*—a mode which unquestionably preceded all other written characters. The earliest records of each nation would thus be recorded in pictures or hieroglyphical characters, long before the invention of letters; and it is not improbable that as language and customs gradually varied, many simple primeval alphabets may have been invented, at first consisting of a few letters, but gradually receiving additions as necessity required. It is evident that alphabetical characters were not invented by one individual, or at one period, but each nation would possess traditional notions of some mythical personage to whose inventive genius they were indebted for the rudiments of their alphabet, *which in each case would probably be formed or derived from some combinations of the pre-existing hieroglyphics*. As each tribe or nation possessed its original picture-history, it is manifest that in some the original ideas would be either lost or perverted in the event of their retrograding in knowledge, whilst in other countries, as in Ancient Egypt, the art of picture-writing would be carried to a high state of perfection. Thus, in Egypt, the important discovery of *phonetic characters* was made, at a period so remote as to be lost in the mists of antiquity; and, as observed by Dr. Lamb in

his work on Hebrew Hieroglyphics, "when once this important discovery was made, these characters would shortly be reduced to the same, or nearly the same, as we now find them. *The number of consonants does not depend upon the genius of each particular language, but upon certain organs of the animal man, and as these are uniform throughout the whole race, the same alphabet would be applicable to every language.* This discovery would soon be known by the neighboring nations, and in no very long time would be generally adopted. Each separate people would not repeat the process by which the first inventor had arrived at so happy a result, but each would (if I may be allowed the expression) *translate their own pictures into the two-and-twenty sounds already provided for them*; and hence it is that we find almost every nation claiming to itself the discovery of letters. Each one no doubt may put in a claim for this honor, *as far as it consists in having reduced pictures to a phonetic language, after the first discoverers had given them the key.*"

Dr. Lamb's work goes to show, and that in most instances very satisfactorily, that each Hebrew character was derived from an hieroglyphical original; and, as the sacred books of the Jews were undoubtedly *first represented in hieroglyphics, before their transition to alphabetic characters*, this part of the inquiry becomes of more than ordinary importance, by enabling us to ascertain the correct meaning of many expressions, *of which, for want of the original pictures, we are now entirely ignorant*; whereas the exhibition of those original pictures may lead to the explanation of many difficult passages in the Bible, and to the confirmation of those important truths in which the whole human race are so deeply interested.

I may here take occasion to observe, that the immediate reference of many of my remarks to Freemasonry, as generally understood, cannot at once be comprehended by every Brother, inasmuch as it requires a full acquaintance with the *sublime and ineffable* degrees to arrive at their ultimate meaning—but those who have passed the Holy Royal Arch will be enabled to apprehend their reference—and one of the principal objects of the present investigation is to lead the inquiring Brother to the consideration of subjects so intimately interwoven with the sublime mysteries of Freemasonry, and of themselves so essentially important to his present and eternal welfare. Our Reverend Brother, Dr. WOLFF, states that he entered our venerable Fraternity for two reasons—

1. In order to increase his usefulness for the benefit of his fellow-creatures.
2. *To be enabled to enter more fully into the depths of sacred antiquity.*

These are rational inducements, and in precise accordance with the objects of the present inquiry. But to proceed.

In reference to the volume of the Sacred Law, it will be perceived, on careful perusal, that the book of Genesis contains two histories, which are perfectly distinct. *One*, the account of the creation and the general history of mankind, up to the dispersion, terminating in the ninth verse of the eleventh chapter,—and *the other*, comprising the history of Abraham, from the call of the patriarch in the Land of Ur, to the death of Joseph. Between these two histories, a long period intervenes, during which the Scriptures are silent as to the history of mankind,—and the interval can only be supplied by deeply pursuing such investigations as those in which we are now engaged.

The Israelites thus, before the Exodus, would possess two books—one Genesis, properly so called, and the other the History of Abraham. In addition to these they had another, entitled "Milchamoth-Jehovah," the wars of Jehovah, from which a quotation is given in Numbers xxi., v. 23,—and probably another, being a collection of national songs, entitled "Sepher-Hajashar." At all events, the two sacred books before alluded to, were preserved to us by Moses; and Dr. Lamb remarks, "I am inclined to think that Moses, when, under the inspiration of God, he indited the books of the law, prefixed to them the history of Abraham and his posterity, as preserved by the children of Israel, and, at the same time,

rendered their sacred records of the creation and history of man up to the dispersion at Babel, into the *Hebrew language as we now have them*. And as the Israelites, no doubt, like all other nations, held their ancient records in the highest veneration, their lawgiver would preserve as much of the original as he consistently could; and hence it is that we have the early part of the book of Genesis so concise, and evidently partaking of the nature of an hieroglyphic narrative. And it may here be remarked, that passages which now appear obscure to us, were probably perfectly intelligible to those who, *with the Hebrew text*, had before them the *ancient pictures from which it was derived*. Upon the books of Moses becoming the sacred writings of the nation, the ancient hieroglyphics *would be discarded*, and, in the course of a few generations, be totally forgotten.*

In thus tracing the origin of written characters, and particularly of those comprising the *Ancient Hebrew Alphabet*, we can appreciate the great importance of hieroglyphical knowledge, as connected with sacred history; and before quitting the subject, I will give one or two illustrations of the mode in which such knowledge is susceptible of practical illustration. These I have selected from Dr Lamb's work before alluded to.

Let us now take the word אֱלֹהִים (ELOHIM) and see how each letter comprising that word would be compounded from the hieroglyphics.

"In the beginning ELOHIM created the heavens and the earth."

The word is here written in full, with the ' , as it ought to be written. In rendering this word into the corresponding pictures from whence the letters of which it is composed were derived, it will be found, according to Dr. Lamb, that we shall have nothing less than "a translation into phonetic characters of the image by which our first parent communicated his knowledge of the Creator to his descendants."

But to proceed with the illustration. It has been shown in the previous chapter, that

Ⲗ in ancient Hebrew would be represented in hieroglyphics by the figure of

*The reader's attention is directed to the following sensible remarks in Faber's *Origin of Pagan Idolatry*, pp. 202, 203:

"These observations necessarily lead us to adopt the opinion which Dr. Allix, though from a different train of reasoning, was induced with so much sound judgment to advance; namely, that in writing the Book of Genesis, *Moses declared nothing but what was generally known*. It is impossible that man should have known nothing of the deluge till Moses gave an account of it; and it is utterly incredible that all the early patriarchs, from Adam to the Hebrew legislator, should have been profoundly ignorant of the history of the creation. Moses, therefore, did not now for the first time reveal the origination of the world and its inhabitants, neither did he now for the first time declare that the whole race of mankind, except a single family, had been swept away by the waters of a flood. He simply rectified the mythological errors which had been superinduced over the primitive account of those great events, as possessed by Adam and Noah; and while others had disfigured the truth by the wildness of philosophical and idolatrous fiction, he was taught by the Holy Spirit of God to give a clear and perfectly unerring recital of early history. In fact, had Moses been the first who asserted a cosmogony, and a deluge, and had such events never been heard of until he, in the full sense of the word, revealed them, it is easy to perceive that he must have been immediately rejected as an impostor, even by the Israelites themselves."

Mr. Gliddon thus sums up the result of his investigations on this subject—"That to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, is a matter of opinion—contrary to evidence—immaterial in itself, as regards Christian belief—and non-essential to any view of the case; but to suppose that, within a comparatively few years after Noah, the Jewish annals were the *only written chronicles*, and that Hebrew was the only language in which histories of antediluvian events were, by the immediate descendants of Noah, preserved, is at the present time an untenable fallacy."

"That to suppose Moses to be the *inventor* of letters, is an illusion; though he may have modified the Hebrew alphabet; and there are some inferences, to be drawn from similarity of alphabetic characters, that he may have adopted some Egyptian phonetic improvements in the primitive Hebrew method of symbolic writings—'like the engravings of a signet'—inasmuch as the Egyptians, for more than one thousand years before his time, had used the same symbolic, figurative, and phonetic signs, that were in popular use in his day; for, according to Acts vii. 22, 'Moses was learned in all the wisdom of the Egyptians.'"

"A MAN," and the transition from the original picture to the written character is there shown. The derivation of the other letters can be similarly manifested. Thus

𐤀 is derived from the figure of "A LION."

𐤁 from "a feather," which in the earliest hieroglyphics represented a bird—"AN EAGLE."

𐤂 signifying "breath," which in like manner represented "nostrils,"—"life"—"living creature"—"a living animal"—"A BULL."

The derivation of the three last letters will be better shown by the following comparative view:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
			𐤀 LI.	A LION.
			𐤁 VAV.	A FEATHER.
			𐤂 HEH.	THE BREATH.

In the two last examples we shall not fail to perceive that the *alphabetical* character, though of early date, was not invented until after a considerable change had taken place in the *hieroglyphic*—not only as regards form, but in its meaning; thus in the primitive picture, "a feather" would represent a feather only, but before the formation of letters it had attained an ideal meaning, and represented a bird—the bird being the original hieroglyphic, which was afterwards denoted by the feather. In like manner, respiration, or the expulsion of breath through the nostrils, in its ideal meaning, represented an Ox. It is, therefore, evident that the hieroglyphics had advanced considerably beyond their primitive simple state, and had been used to express ideal meanings, before the time when the alphabetical characters were compounded from them. The termination of the word Elohim (אֱלֹהִים) rendered in like manner, signifies "eyes many," an attribute indicative of omniscience.

It is thus seen that this sacred name אֱלֹהִים would be represented in the earliest hieroglyphical characters by the figures of a Man, a Lion, an Eagle and an Ox—with the plural termination of "many eyes," expressive of attributes: and herein we are enabled to trace the original phonetic characters of the image under which the knowledge of the *name* and *attributes* of the Great Architect of the Universe was communicated in the earliest ages.

In further illustration of this part of the subject, it now becomes important to regard the figures under which the Deity has been manifested under the patriarchal, the prophetic, and the Christian dispensations; and as to this, I would refer the reader to Ezekiel, chaps. i. and x., and Revelations, chap. iv.

It will be remarked, Ezekiel i. 10, "As for the likeness of their faces, they four had the face of a MAN, and the face of a LION on the right side; and they four had the face of an OX on the left side; they four also had the face of an EAGLE."

And at chapter x. verses 12 and 14—"And their whole body and their backs, and their hands and their wings, and the wheels, were full of eyes round about. And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle" "And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar."

*Take the derivation of the (א), which is thus shown:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		א	אֵי AI.	THE EYE.

Now turn to Revelations, chap. iv., verses 6, 7, and 8 :

"Before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, *full of eyes*, before and behind."

"And the first beast was like a *lion*, and the second beast like a *calf*, and the third beast had a face as a *man*, and the fourth beast was like a *flying eagle*."

"And the four beasts had each of them six wings about him; they were *full of eyes* within; and they rest not day and night, saying, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The vast importance of this investigation is now sufficiently manifest: we are shown that hieroglyphical learning carries us a step farther in our knowledge of matters of the most sublime description. In tracing out the elementary figures and ideas, we are enabled much better to appreciate the unity and connexion of various portions of scripture, difficult of interpretation—as for instance, in the illustration selected, the allusions to the figures of which the cherubim were compounded, are now rendered perfectly intelligible.

The Great Architect of the Universe appears to have been known only under the name "ELOHIM," until the days of Seth, when he was *invoked* under the name of JEHOVAH. This seems to be the true meaning of the 26th verse of the 4th chapter of Genesis,* which some biblical commentators have fancifully imagined was intended to mean that men then began to call *themselves* by the name of gods. It is far more likely that the previous emblems which we have considered, may have been perverted to idolatrous purposes,† when another name was employed, comprehending precisely the same meaning, but less liable to abuse and corruption; thus, if for (אֱלֹהִים) "a man," (יְהוָה), which constantly signifies "a distinguished man," is substituted: and if for (לֵאָוִן) "a lion," we substitute (יהוה) signifying יהוה, "a living creature," we have then compounded the word,

יהוה (JEHOVAH)

for the name of the Creator, omitting the termination ים (im) expressive of his attributes.

In the 49th chapter of Genesis is a remarkable prophecy respecting the Messiah—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until שִׁלּוֹחַ (SHILOH) come; and unto him the gathering of the people."

The word "Shiloh" has been variously interpreted, and by many divines has been rendered "*the Sent*;" but Dr. Lardner's interpretation is far more consistent with reason and hieroglyphical analysis; he says that the word is literally שִׁי, "who," or "who is," יְהוָה (JEHOVAH), the very same word as יְהוה, "Jehovah," with the original ה restored; and thus, as he remarks—"Jacob points out the Messiah by a title which could be applied to no other individual, and declared the divinity of our Saviour about seventeen hundred years before his birth." It is not certainly likely that Jacob would give the promised Messiah a mysterious

* "Then began men to call upon the name of the Lord;" here for the first time written יהוה, JEHOVAH. The true meaning evidently being—Then began men to call upon or invoke the Lord by his name JEHOVAH.

† There can be little doubt that the abuse of the glorious manifestation of the Creator, under the form of the cherubim, led to the origin of that *animal worship*, which prevailed at such an early period. As people multiplied on the earth, they idolatrously made for themselves representations from the picture of ELOHIM, and hence the LION, the BULL, and the EAGLE became especial objects of adoration. (See Faber's Origin of Pagan Idolatry, chap. vi.) St Paul, in the 1st chapter of his Epistle to the Romans, seems unquestionably to have had the very image of ELOHIM before him, when describing the origin and progress of idolatry:

Ver. 20: "For the *invisible* things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and godhead."

And ver. 23: "They changed the glory of the incorruptible God into an *image* made like to corruptible man, and to birds, and to four-footed beasts, and *creeping things*."

title, which might be equally applicable to any prophet, or even priest, each of whom might be called "the Sent," "the Messenger of God."

The three words, therefore, that we have considered, omitting the termination, which, as has been stated, is indicative of the attribute of omniscience, may thus be rendered—

אלוה, ALOVAH, the Creator.

יהוה, JEHOVAH, the God of Israel.

יְלוּה, JELOVAH, the promised Messiah.

We need no further comment on the 58th verse of the 8th chapter of St. John : "Verily, verily, I say unto you, before Abraham was I AM."

Before closing the remarks on this head, it will be necessary to add, that in order to preserve the similitude of the words, the common pronunciation of Je-ho-vah has been adopted for all. This is the course adopted by Dr. Lamb ; but, as stated by him, it is not correct in either case. When the Jews met with the sacred tetragrammaton, יהוה, they read for it אֲדֹנָי (ADONAI), and as a direc-

tion, placed the points of the latter word to the former, and hence our common pronunciation of יהוה (Je-ho-vah) is derived. This is a question of peculiar inter-

est to those who have directed their attention to the high degrees of the ancient and accepted rite. Space will not, however, permit me now to go further into the various modes of pronouncing the sacred name ; I shall, therefore, merely ob-

serve, that Dr. Lamb considers that *from the word שִׁלוֹה (Shiloh), we may probably obtain the original punctuation of the corresponding word יְשִׁלוֹה (Shi-loh),* is an abbreviated form of יְשִׁי-לוֹה (She-Yeloh,) for אֲשֶׁר-יְלוֹה (Asher-Yeloh,) and according to their proper pronunciation, we shall have—

אלוה, ALOH, the sacred name as referable to the Patriarchal Dispensation ;

יהוה, JEHOH, to the Mosical—and

יְלוּה, JELOH, to the Christian.

Much might be added to this important part of the subject, but I trust sufficient has been said to render it intelligible, and as I am exceeding the prescribed limits, I must conclude the present chapter by some observations on the

RELIGION OF ANCIENT EGYPT.

The reduction of various hieroglyphical texts to their true meaning, added to correct explanations of the mythological emblems of ancient Egypt, will disclose a purer faith, and a more correct knowledge of the fundamental doctrines of genuine religion, than is generally supposed to have existed in the land of the Pharaoh. In her long-hidden legends we are now enabled to trace the articles of a patriarchal creed, and in resolving her mythological emblems to their elementary principles, we discover indications of the knowledge of truths, so awfully stupendous as to have only been capable of originating from a divine source. Thus the nature of the Deity, and the three-fold distinctions in that nature, was a sublime truth revealed to the initiated, and this was symbolized by the following universal and significant emblem :



The perfection of the divine nature, of which the sun was deemed to be the brightest, the purest, and most glorious emblem, was designated by the circle, and the distinctions in that nature were indicated by the equilateral triangle. The

essences, or divine attributes, were variously distinguished at different periods; but CNEPH, OSIRIS, PTHA, constituted the true Egyptian triad of deity. Each represented the *same eternal Power*, though under different attributes.

Thus, CNEPH, "the God without beginning, and without end," represented the supreme presiding spirit, the primordial source of life and matter, the Deity, whose creative power fashioned all things according to his mighty will, and whose potent energies pervaded the universe.

OSIRIS was also regarded as a manifestation of the attributes of the supreme deity, chiefly in a two-fold character, typifying the union of *divinity and humanity*. Osiris thus possessed the attributes of Cneph, whilst in his mortal character, he was a type of the human race, whom Cneph created. It is also to be remarked that Osiris was invested with numerous characters, among others that of *judge* of the souls of the departed. The name of Osiris was also subsequently applied to the sun.

As heat issues from the solar orb, so PTHA was an emanation from Osiris—equal in divinity, but differing in essence. Ptha, in the Chaldaic philosophy, was the same as the great first principle, the all-pervading fire, which emanating from the central soul, or *primum mobile*, is diffused throughout the boundless universe. Ptha thus represented the divine offspring of the solar fire, the prolific principle issuing from the great fountain of light, from whence all nature was quickened and invigorated, and which, diffusing its life-generating impulse throughout the boundless realms of space, was sometimes designated by an appellation consonant to "the soul of the world."

Thus, allegorically to illustrate this triad, *Osiris* was the sun or centre of creation; *Ptha*, the divine fire, issuing from that central source; and *Cneph*, the mighty spirit pervading and animating the material universe. The whole of the emblems, however, are resolvable into *one deity*, comprising in its triple essence, the supreme creative energy, the beneficent prolific principle diffused throughout nature, and the products of this sublime union in the endless varieties of created matter. Thus, in fact, from the combination of celestial *light, fire, and spirit*, those mighty agents in the system of nature, was formed *one grand collective triad of deity*.

These mighty energies were subsequently allegorized by representations compounded from physical objects; thus Cneph was drawn with the body of a serpent, to which was added the head of the sharp-sighted hawk. The mysterious universal soul of nature was represented by a winged globe, with a serpent emerging from it. The globe denoted the infinity of the divine essence, "whose centre was everywhere and circumference nowhere;" the wings of the hawk represented the divine, all-comprehensive intellect; whilst the serpent denoted that creative energy and vivifying power of the Eternal Deity, by which life and existence were given to all created things.

In investigating this important part of the subject, it will be found that *all Egyptian mythology ultimately centres in the representation or illustration of these immortal essences*, and that all the divine attributes, operations, and energies, which created, animated, and preserved both the celestial and terrestrial system, were represented under certain embodiments of form or impersonations, which, not being generally understood, led eventually to the introduction of idolatrous practices, the divine original being entirely lost sight of, and the symbol adored for the reality. Thus superstition was introduced, and eventually darkness laid upon the land. The purity of the original faith being sullied, the whole of the Egyptian mythology was misunderstood, and its tenets and symbols misrepresented and perverted.

Now, the Egyptian theology was divided into two classes—the *spiritual* and the *physical*. The first was *arcane* and *esoteric*; it comprised the stores of Egyptian wisdom, and was revealed alone to the initiated, and by slow and gradual steps; for it was considered that truths so stupendous could not be comprehended without due preparation, laborious study, and indefatigable perseverance, and should not be revealed until, by previous knowledge, judgment and reflection,

the mind was fully fitted for their reception. The other was *physical* and *exoteric*, less abstruse, rendered palpable to the senses, and therefore adapted to the capacity of the unlearned and unreflecting; but being thus rendered palpably evident by means of physical representations, it was opened to abuse and misconstruction, and eventually concealed beneath a cloud of darkness the spiritual nature of the original references. Speaking allegorically, the primeval theology peculiar to ancient Egypt in the earliest ages, and approaching the purity of the patriarchal religion, may be deemed the *spiritual*—the less refined system prevalent in later times, and from which most of the writers on Egypt, both ancient and modern, have drawn their inferences, may be termed the *physical*.

I have deemed it right thus to draw particular attention to the preceding results, because, being understood, they will save much difficulty in the subsequent part of our inquiries; and that more particularly, as the same leading and elementary principles will be found existing in the early literature and mythology of almost every nation of antiquity. When, therefore, the Masonic investigator has made himself acquainted with Egyptian antiquities, he will find his subsequent labors materially lightened, most of the difficulties in his way will vanish as he approaches them, and the true meaning of many things, which would otherwise remain obscure, will be immediately apparent. This must plead my excuse for having dwelt so long upon the subject, previously to making some observations on the origin of the Egyptian mysteries, which I purpose reserving for the next chapter.

AN ADDRESS,

Written for the Twelfth Anniversary Festival in Aid of the Asylum for Aged Freemasons, held in Freemasons' Hall, London, June 16th, 1847. By JANE DAVIS.

WHEN some grand structure, falling to decay,
Rocks 'neath the winds that 'mid its turrets play—
Though late the Storm King with his frantic train,
Swept all unheeded through the mighty fae—
How mourn ye, and with pitying, pious care,
Strive once again the lordly pile to rear!—
With veneration prop its ancient walls,
Give strength and soundness to its mould'ring halls;
Preserve, with reverent hand, each Coigne, to tell
The builders' care had mark'd its order well;
Then gaze with raptur'd eye from base to crown,
Content so well to earn a proud renown.

Lo ye! God's noblest edifice—a white-hair'd sage—
Totters beneath Time's storms, in want and age,
Fast sinking to decay, whose touch uncouth,
Mars, one by one, the glories of his youth—
His tow'ring stature, and his strength of frame,
That once seem'd destin'd to remain the same;
The lorn survivor of the loved and young,
His heart, mayhap, by wrongs or treachery wrung,

His bent form trembling neath the chills of wo,
Adown his furrow'd cheek the salt tears flow ;
The rude winds sport amid his scanty hairs,
The young—the jocund—seldom heed his prayers !

But once it was not so :—his vig'rous form
Could well sustain life's changing sky, and storm ;—
His open hand was stretched to aid the weak,
His step was first misfortune's haunts to seek,
His heart was kindly as the genial sun,—
But now his useful race is nearly run.
His form ye cannot renovate again,
Nor o'er Destruction's work success attain ;
For it *will* steal, remorseless, span by span,
Till it has made its *own* the *clay* of man !
But round the noble ruin *ye can* raise
Fair walls, to shelter in its failing days—
Like some loved relic of imperial Rome,
Shrine it within the precincts of a *Home* !
He is your Brother !—shall he shiv'ring stand,
While *Masons* have a voice—a heart—a hand ?
Ye have done much to memorize the name—
Rear now the highest pillar of your fame,
THE “ OLD MAN'S REFUGE IN DECLINING YEARS,”
And earn a title to his grateful tears.

Oh, Love fraternal !—principle divine !—
One touch of thee makes erring nature shine
With the pure radiance of angelic grace,
That ting'd with glory Adam's undimm'd face,—
Bids strife depart to reign with fools and slaves,
Whose creeds are narrow as their joys and graves !
By thy bless'd power, behold one common bond
More wonders working than a fairy's wand—
Columbia, Albion, Caledonia, Gaul,
Erin and Cambria, bid their banners *fall* :—
ALL lands wherein thy influence is felt,
Into one *universal nation* melt !

The tawny SAVAGE—nature's unschool'd child,
But half develop'd—by his impulse wild
Is taught to love thee as the source of good,
And build thine altar in his deep green wood ;
Then, sinks his hatred to the “ pale faced” race
Within the mystic folds of thy embrace.
The NOBLE, of fair lands and lofty name,
Deems thee the dearest portion of his fame :
Bright deeds achiev'd beneath his knightly vow,
Adorn him well, but *thine* shall crown his brow ;
The PEASANT's hand he grasps in faith sincere,
And holds *his* rights as his *own honor* dear !

How doth thy voice, oh Love fraternal ! pierce
 Through the dull brain of Interest, factions fierce,
 Customs corrupt, from time's abuses stor'd,
 And o'er the Million like a plague-spot poured :
 As flies the pen that dares be *true and free*,
 Sending its missives over land and sea.
 When *he* whose mind of light, with courage bold,
 Alike the *clown* and *scholar's* annals told,
 Bade " Lord and Beggar," with no fav'ring hand,
 Stand forth in bold relief at his command,
Thy spirit nerved him in his noble aim,
 And thou shalt bless him more than all his fame.

The SOLDIER, too, though deck'd with laurels, won
 By his unfaltering arm, not yet has done—
 He *must* not rest while Veteran heads are bare,
 They challenge him, *and he has learn'd to dare !*
 Not now his *sword* must fly its scabbard's hold,
 He *wins* the battle *when their cause is told* :
 Victorious RIGHT a bloodless triumph gains,
He an unspotted coronal attains !

And ye, who skilful to assuage the pains,
 The irksome heritage each mortal gains,
 No drug like Love fraternal e'er will find
 So apt to heal the sickness of mankind—
 No famed elixir to prolong the span
 E'er death shall close the short career of man—
 Like HOME's dear comfort, earn'd, in days gone by,
 Before the nipping hand of Want was nigh,
 By lib'ral deeds in holy Mercy's name,
 Whene'er a Brother felt misfortune's bane.

When the Great Architect earth's fabric piled,
 With skill divine, from atoms floating wild,
 For meanest creature of creation's morn,
 He made a *shelter* from the coming storm :
 The leaf the fragile insect safe embowered,
 Within a rock the panting tiger cower'd,
 The finny tribes their coral caverns sought,
 The birds the mossy dell's soft bosom caught,
 And ALL were cared for in the wondrous scheme,
 Too high—too mighty—for a mortal's theme !
 Though we must mourn that human skill still fails
 Perfection's mark to reach, it yet avails
 To *feebly* shadow forth the Art supreme—
 CREATION !—like the dimness of a dream,
 Imperfect ; or the semblance of a truth
 But ill develop'd, as the thews of youth.

That structure is at fault, abortive, void,
Or by a passing gale too soon destroy'd,
Whose *base* extends not on a *just* design,
Where *Wisdom*, *Strength*, and *Beauty*, all combine—
Wisdom, whose piercing eye beholds the *end*—
Strength, that unswerving principles can lend ;
Beauty, whose form harmonious ever charms,
And cynic Discontent at once disarms !
Then, shall the moral fabric Masons teach,
Be long deform'd by an unsightly breach—
The *vacant spot* whereon the "OLD MAN'S HOME"
Should raise to heaven its venerable dome,
To point Time's finger to *one* sacred spot
Where man his Brothers' wants had not forgot !

ONE voice her summons sends to bid ye speed,
For reverend heads a peaceful shelter need,
Fraternal Love, her aged votaries' cause
Pleads with a fervor that admits no pause !
Then take your "level" (Justice !) and supply
A minaret, that, tow'ring to the sky,
Shall nobly *crown* fair Charity's abode,
And rest the weary pilgrim on his road
To the bright land where Mercy's deeds are sung
With raptur'd eloquence by *old* and *young*.

—London F. Q. Review.

INSTALLATION AT PAWTUCKET, R. I.

A CORRESPONDENT at Pawtucket writes:—"The officers of Pawtucket R. A. Chapter and Union Lodge, took place on the evening of Nov. 3d,—after which the Brethren with their ladies and invited friends, sat down to a sumptuous supper, prepared in the lower hall of the Temple. Upwards of one hundred were present at the table. Appropriate sentiments were offered by a number of the Brethren, and the company retired from the hall at an early hour—all cheerful and happy.

The Lodge, Chapter and Council are all doing a good business. We intend to persevere with *zeal*, *fertilude* and *prudence*.

The preliminary steps have been taken to form an Encampment: you will probably hear from it very soon.

Yours, fraternally,

J. T. G."

The names of the officers forwarded, will be found under the appropriate head. Our Brethren in Pawtucket manifest a lively zeal in the interests of the Order, and we wish them a corresponding success.

EULOGIUM

UPON THE LIFE AND CHARACTER OF COMP. HON. THOMAS L. HAMER.

Delivered before the Grand Council of Royal and Select Masters of the State of Ohio,
at Columbus, Sept. 16, 1847. By Comp. A. DEATH, G. P.

DEATH is the universal doom. The flowers of the valley spring up, bloom for a while in all their variegated beauty and loveliness, but perish when the gray livery of autumn is thrown over the face of Nature. The oak, which at all times, and in all seasons, has afforded shelter alike to bird and beast, and through whose branches the winds of Heaven have whistled for centuries, is at last prostrated by the resistless tornado. Man himself, whom God has distinguished above all the works of His hand, and who stands proud lord of creation's realms, has within him the seeds of death, and finally yields to that stroke which severs him from friends and life, and consigns him to the quiet of oblivion.

The sun tarries not in his course;—each breaking morn—each radiant noon— and each shadowy eve, hurrying on, admonish us that time knows no delay.

The merry spring—the glowing summer—the golden autumn, and the chill snowy winter—all tell us that time is rapidly fleeting by, and that we too shall soon have passed away. We look around, decay meets our view at every glance, and the monuments of the great are on every hand.

“ Yes,

The dead are every where—

The mountain side, the sea, the woods profound,

All the wide earth—the fertile and the fair—

Is one vast burial ground.”

These, my Brethren, are melancholy reflections ; and melancholy is the occasion which calls them forth.

Much more consonant would it have been to my feelings, to have been relieved the task which I am now endeavoring to discharge, and to have been a listener merely, to the words of one who, better than myself, could do justice to the life and character of our lamented and venerated friend and Brother, THOMAS L. HAMER.

In conformity with a resolution of the Council of which he died a member, and in consequence of the office I have the honor to hold among you, it became me to select a Brother to perform this sad duty.

In this I have failed, since all to whom application has been made, and in whose abilities I could with confidence rely, have been precluded by a pressure of duties, to comply with my wishes. Hence it will be seen that it is not through egotism, or love of self-display, that I have undertaken to pronounce a passing tribute to the memory of that individual, whose memory is yet fresh in the minds of all present, and whose name will not perish with the perishing of his body.

To speak at large upon the qualities of his character, the posts of honor and trust to which he was called through life, and the fidelity with which he discharged all his duties, would be beyond my province on the present occasion. These points have been fully discussed by other and abler hands, and it would be a work of supererogation to add any thing further. Nevertheless, my Brethren, there are a few particulars which we may review with interest and profit.

His early life demands a notice. He was born in the State of Pennsylvania, and came to this country when but thirteen years of age. Then, all was a wilderness. Nothing but the axe of the newly arrived settler broke the deep stillness—nothing was seen to tell that man was there, save the lonely cabin, emitting its wreaths of blue and slowly curling smoke.

Now, how changed the scene! The unbroken forest no longer meets the view. The keen, shrill crack of the rifle no longer startles the timid deer, nor echoes over hill and valley ; but fine farms with their neat and beautiful farm

houses, churches, school houses, and villages, are scattered all around, and smiling plenty covers the land.

Amid such scenes and such difficulties as the former, our departed Brother became not discouraged. His was a lofty mind. Not content simply with felling the forest and cultivating the soil, he determined to attend to the cultivation of his mind. His memory he exercised continually—his judgment he improved on every occasion, in examining every object and subject—and his imagination he planted in the Heavens, subjecting it to the high and holy influences of its pure and silent lights, and causing it to manifest the greatest vitality and vigor in its upward aspirations.

From Butler he removed to Brown county, still continuing to cultivate all his moral and mental powers. At the age of twentythree he was admitted to the bar. Here he not only distinguished *himself*, but he distinguished his profession. He not only became familiar with the rules of the practice of law, but he compassed its extent and fathomed its profoundest depths.

When we consider his extreme youth, my Brethren, we may well deem this a compliment of no inferior kind to his talents and character. With some men, law is a trade, with others, it is a science—with *him* it was both. He aimed at mighty things, and he achieved mighty things; he shot at the sun, and, while he did not reach the object of his aim, he soared high above others, and accomplished things far beyond what he would have done had he only aimed at the earth. His mind was one of remarkable energy and boldness. He acted upon the motto, "Man is the architect of his own fortune."

"I seek what's to be sought—
I learn what's to be taught—
I beg the rest of Heaven."

When others were perplexed, he was clear; when others doubted, he believed; and where others were vassals, he was a king. With an apt conception of the powers of mind, a complete knowledge of human passion, and an almost exhaustless fund of information, he won laurels for his brow, which none but himself could justly and worthily wear.

He stooped not to ask man, or winds, or waves, or mountains, or seas, how he should act; but with a resolution that knew no restraint, an ardor that could not be quenched, he put to flight the hosts of phantoms and hobgoblins which fear conjures up in feebler minds, and went on to honor and to victory.

Subsequently he was elected a member of the Ohio Legislature, and he became also Speaker of the House of Representatives. At this period party politics ran high, and it was thought by many that he would not succeed in the office which had been bestowed upon him. Fortunately, however, for himself, and quite unexpectedly to his political opponents, he discharged the duties of his office with the utmost propriety and grace.

Of his election as a member of Congress, it seems unnecessary to speak in detail.

All know with what perfect security he held the good will of his constituents, and with what strict fidelity he discharged the duties of his station.

The lures of political ambition, and the blandishments of polished society, never for once tempted him to stray from that path which the original bent of his genius had assigned him.

Duty was his guiding star—*this* he followed through life, and by it was led to fame and distinction.

At the age of twentyfive, he became a member of the Masonic Order. To say that he stood high in the estimation of his Brethren, is only reiterating a fact which has already been stated by others, and with which most of you present are familiar.

In every relation which he sustained, he observed the most scrupulous adherence to the *tenets* and principles of the Order; and at a time, too, when darkness began to cloud the minds of many of the Brethren, and despair to fill their hearts,

he came forward the fearless and successful champion of the cause which he had espoused, and which he had pledged himself to maintain.

Benevolence was his motto. Under the broad arch of "*Brotherly-love, Relief and Truth*," he stood undaunted, determined by every act of his life to show that his heart was given to the cause of humanity and God. No opportunity of doing good, passed by but he improved it—no sufferer called for relief, but he was ready to afford it—no heart came to him unfolding its tale of sorrows and grief, but found a response in his own—and no eye was dimmed with tears but brought the same to his. The defenceless he sheltered, the homeless he took beneath his own roof—the broken-hearted he cheered, and the afflicted he comforted with words of kindness and affection; while round the hearts of *all* he threw the silken cord of love, and bound to himself the affections of thousands. His benevolence was unostentatious. He let not his left hand know what his right hand performed. He sounded not a trumpet at the corners of the streets, and in high places, to inform the world of his charitable works and deeds.

His benevolence was likewise uniform—it knew no ebb nor flow. It was not now the noisy stream, thundering over hill and vale, and anon the little rivulet, whose waters, shallow and scanty, gave no aid to man or beast; but it was rather the deep, still stream, flowing majestically onward, carrying upon its bosom the produce of every clime, and dispensing valuable gifts to all mankind.

In the rupture which occurred between ourselves and the republic of Mexico, our departed Brother was among the first to volunteer his services.

He did not say to others, go, while I remain at home to perform my duty; but with an ardent and irrepressible feeling of patriotism, he volunteered himself as a private soldier, and confessed himself satisfied, could he in *any* station, or in *any* manner, render service to his country.

While at Camp Washington, in the vicinity of Cincinnati, he was chosen Major of the regiment to which he belonged. On his way to the seat of war, he was elected by his district, without opposition, to a seat in Congress; and, to complete his honors, was appointed, by the President of the United States, Brigadier General of the Ohio Volunteers.

His conduct in the field of battle, his unflinching bravery, the esteem in which his name was held by those under his command, and the sympathy and kindness bestowed by him upon the wounded and dying, are themes upon which I forbear to dwell.

Though in the midst of carnage and slaughter, though with death-shots flying thick and fast around him, he escaped all, and was fated to die, *not* in the field of battle, but *alone*, and by the hand of disease. Yes, our lamented Brother died *alone*—not that there were none to surround his couch and administer to his wants; but he was far from home and kindred, and deprived of the influences of the soft and gentle whisper of a kind and affectionate wife, and the attention of a beloved and interesting family; and to *him* no feeling was more desolate than *thus* to leave the world and all he loved. But he died as he had lived—calmly and serenely. His work was accomplished, his mission was ended. And as the taper of life flashed up for the last time, he gave proof that death had no terrors for him, but sunk away as one who wraps his mantle round his form and lies down to pleasant dreams.

By an act of the Ohio Legislature, his remains were ordered to be brought from the seat of war and interred in his own State. The deceased, too, it may be well to remark, requested that in case of his death on a foreign soil, his burial might be according to the form, and with the honors of the Masonic Order, of which he was a faithful and exemplary member.

His wishes have been complied with. On the thirteenth day of February last, the remains of our lamented Brother were brought to Georgetown, the place of his residence, and on the fifteenth of the same month, after an appropriate and eloquent address by our distinguished Brother, David T. Disney, they were committed to the silent grave. Than Bro. Disney, a better selection could not have been made, since from early life he was intimately acquainted and associated

with the deceased, and could therefore speak with confidence respecting the qualities of his heart and character. But our Brother is gone, and we too, my friends and Brethren, must soon follow. He sleeps beneath the clods of the valley—

“ But he is not dead, he only breathes the air
In worlds beyond the star-lit sky—
Some far off heaven-born land, where
Man, arrived, no more shall die.”

Brethren, let this be a solemn warning, to admonish us that “in the midst of life we are in death.” And although we are to-day in the vigor of manhood, and enjoying a full measure of health, yet we know not but that the angel of death may *now* be wending his way from the Grand Council of Heaven, commissioned by the Grand Master of the Universe to strike from the roll of existence one or more of us.

Thus, my Brethren, I conclude the duty assigned me, and would most affectionately urge upon your attention your duty as Masons—“act justly, love mercy, and walk humbly with your God.”

MASONIC INTELLIGENCE.

O H I O .

THE Grand Chapter of Ohio held its annual communication at Columbus, on the 14th Sept. An unusually large representation was present, including twenty-seven Chapters. At the opening of the session, the G. H. P., Comp. Wm. B. Hubbard, made his annual official communication; from which we make the following extract, and commend it to the attention of the reader:—

“The whole number of Chapters in this State, working under charters or dispensations from this Grand Chapter, is twentynine; and it is with much pleasure that I am enabled to state that prosperity in an eminent degree pertains to all.

Care in the admission of new members—a better observance of the olden landmarks, with rigid endeavors to see that none are admitted within the sacred veils except such as have the Masonic ability and moral character requisite therefor, together with a more strict adherence to the rules and regulations of the Order, are the immediate causes of this general and marked improvement among your subordinates; and it is devoutly to be desired that this good work will progress, and that the whole of the Fraternity will continue to advance towards Masonic perfection, until Royal Arch Masonry shall become synonymous with all the virtues that alone can adorn man.

My Companions:—We live in a peculiar age, and we are even now on the threshold of an important era, about developing itself in the history of the moral world.

The spirit of Masonry was at the *first*—when, as the servant of the Most High and Holy One, *Order* was brought out of chaos, and *Light* was ushered upon a new-born world. She was the handmaid of the *second*—when the sacred Temple made by hands, was erected and dedicated to the Grand Architect of the universe as the fit place for the indwelling of his audible spirit between the cherubim and seraphim. And in the hands of him who “shapes our ends, rough hew them as we may,” Masonry and her subjects were present at the destruction of that first and sacred Temple,—built the new upon the ruins of the old—preserved and perpetuated the Book of the Law, containing God’s commandments on Mount

Sinai to his creature man—preserved and cherished among the Jews, and diffused to an idolatrous world, the knowledge of the One true and living God,—and was the instrument under Providence, of preparing the mind of Jew and Gentile for the *third* and greatest of all the preceding eras—the building and destruction of that living Temple “not made with hands,” now “eternal in the heavens.”

A high and favored destiny *has* attended and *now* awaits the onward progress of our Order. This age, as before remarked, is peculiar. It is the age of moral reform—for rendering science and all her discoveries tributary to the improvement of the creature man, in his social and moral relations. It is the age of societies and associations, numerous in number and names, for effecting the same object.

The rapid and extraordinary improvements in Mechanism are fast enabling man, by the substitution of machine labor, to have more *time* than of old seemed to be the lot of man to devote to the improvement of his mind and that of his fellows,—whilst the means of diffusing light and knowledge have increased *beyond* railroad to *lightning* speed.

The time is coming—*day* is fast approaching—when the whole human race will be vastly elevated as intelligent, virtuous, and accountable beings—when nations will no longer learn to war with one another—but when they will be like families of kith and kindred in social and virtuous relations one with the other—whilst knowledge shall, with steam and lightning speed, “run to and fro” throughout the whole world.

Masonry has been present and aiding the advancement of civilization in all times past, and she will be present in the perfection of that civilization in the future.

To us, as Christian Masons, it is as plain as the sun at its meridian height, that Masonry was the handmaid in preparing the mind of Jew and Gentile for the recognition of Him “who spake as never man spake,”—and has ever since taught us to worship at his shrine and to recognise Him as our Great Grand Commander, high over all—the King of Kings and Lord of Lords.

Charters were ordered to be issued to three new Chapters, viz: Milford Chapter, at Milford; Urbana, at Urbana, and Republic, at Republic.

The committee on foreign correspondence close a very excellent report, in which they recapitulate the facts in the case of the pretended Grand Chapter of Louisiana, with the following resolution:

Resolved, That this Grand Chapter decline entering into a correspondence with the body in Louisiana styling itself the Grand Chapter of said State.

The report and resolution were adopted.

The Grand Council of Royal and Select Masters of Ohio, held its annual communication at Columbus, on the 16th September, but no business of special interest was transacted, except to order that a Charter be issued for Franklin Council, at Troy, Miami county, and to hear the very excellent Eulogy on the late Comp. Hon. Thomas L. Hamer, by Comp. Death, which will be found on preceding pages.

Our correspondent at Zanesville, under date of Oct. 23, writes as follows:—

“The Grand Lodge has just closed its session in this place. It has elected Br. M. Z. Kreider, M. W. Grand Master; J. L. Vattier, D. G. M.; J. N. Burr, S. G. W.; K. Jarvis, J. G. W.; Timo. Griffith, G. Treas.; B. T. Smith, G. Sec’y. All these went off unanimously. We had a large procession,—nearly four hundred in the ranks. Br. Hubbard delivered the address, and the Grand Lodge was closed in harmony, and with ‘Burns’s Farewell.’”

INDIANA.

The Grand Chapter of the State of Indiana, held its annual communication at Indianapolis, on the 24th of May last. We make such extracts from the proceedings as are of general interest :

Comp. Carter submitted the following resolution, which, after some discussion, was adopted :

Resolved unanimously, As declaratory of the ancient landmarks of Masonry, that any Masonic intercourse by Royal Arch Masons, with a Companion who is under sentence of suspension or expulsion by a decree of a legally constituted Chapter of Royal Arch Masons, is highly improper and strictly forbidden.

The Grand Secretary laid before the Grand Chapter the following communication from the Grand Lodge :

To M. E. H. P. of G. Chapter of Indiana :—Below you have a resolution adopted by the Grand Lodge of Indiana. Your early and prompt attention is respectfully requested :

“Resolved, That a committee of five members be appointed on the part of the Grand Lodge, to act with a similar committee on the part of the Grand Chapter, to inquire into the expediency of procuring a site, in this city, for a Grand Masonic Hall ; and if, in their opinion, a site should now be secured, that they recommend such location, as in their judgment promises the largest amount of revenue to the Institution in the way of rent, and that they report as early as practicable.”

Attest,

A. W. MORRIS, G. Sec'y.

On motion of Comp. Whitcomb, said resolution was concurred in ; and Comps. Taylor, Colestock, Deming, Sopris, and King, were appointed the committee on behalf of the Grand Chapter.

Comp. Carter offered the following resolutions, as amendments to the Constitution :

Resolved, That the Constitution be so amended that the annual meeting of the Grand Chapter shall commence at Indianapolis, on the Thursday preceding the meeting of the Grand Lodge.

Resolved, That the annual dues from subordinate Chapters for membership, shall be one dollar for each member.

On motion of Comp. Downey, the same was amended, by adding—“And that the fees from the subordinate Chapters for exaltation, be increased to three dollars.”

Which amendments as amended were adopted.

Comp. Downey moved the following resolution, which was adopted :

Resolved, That it is expected that every officer of this Grand Chapter will regularly and punctually attend upon the regular communications of the Chapter, unless unavoidable circumstances prevent such attendance.

KENTUCKY.

The Grand R. A. Chapter of Kentucky held its annual convocation at Lexington, on the 30th of August last. From the proceedings we copy as follows :

The G. H. Priest reported that, since the last Grand Annual Communication, he had granted dispensations for the organization of four Chapters: one to be called “Western Star,” held at Elizabethtown; one to be called “Washington,” to be held at North Middletown; one to be called “Flemingsburg,” held at Flemingsburg; and one called “Paducah,” held at Paducah.

Comp. Munger presented the petition of a number of Companions, residing at Covington, praying a Dispensation to form a new Chapter in Covington, recommended by Maysville Chapter, No. 9; which petition was granted—the Chapter to be called “Covington.”

The committee on foreign correspondence, in their report, say—“Your committee regret that difficulty exists as to the legality of the bodies styling themselves the Grand Chapter of Louisiana and the Grand Chapter of Texas, but we hope that all doubts upon the subject will be removed, and those be either recognised or distinctly disavowed by the General Grand Chapter, which will shortly assemble.”

The following resolution was adopted :

Resolved, That at the present session, and at all future sessions, three dollars per diem be allowed to the representative or representatives of each Chapter represented in this Grand Chapter; and that each of the Grand Officers and Past Grand Officers be allowed one dollar and fifty cents each, per diem, whilst in attendance, unless they be representatives.

The Grand Council R. and S. Masters of Kentucky, held its annual communication at Lexington, on the 1st of September last.

The G. P. announced that he had granted Dispensations to Franklin Council, at Franklin, Tennessee, and to Clarksville Council, at Clarksville, Tennessee, since the last Convocation of the Grand Council of Kentucky; and that said Councils had returned to the G. Recorder said Dispensations, accompanied by their work, praying for Charters: accordingly, Charters were directed to be prepared and issued to said Councils.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual communication at Concord, on the 8th and 9th of June last. The session was an active one, and the business brought forward indicates an increased and increasing prosperity in the jurisdiction. The report of the committee on foreign correspondence, is an interesting paper. The principal topic discussed is the establishment of a General Grand Lodge; and this portion of the report we should be pleased to copy, were it not now out of season. We give below two or three interesting extracts from the reports of the D. D. G. Masters:—

FROM REPORT OF R. W. LUTHER FARWELL, JR.

“In May I visited Hiram Lodge, No. 9. Though a member of this Lodge, I may be permitted to express my gratification at its present prosperous condition. Although the Brethren have not once, for many years, failed in holding their regular communications, yet they too often met only to part; there was wanting that intensity of feeling which is necessary to the prosperity of our cause. But within the last year, a very great revival has been effected. The older members are taking a deep and active interest in their Masonic duties; and both young and old are seizing every opportunity for improvement in Masonic knowledge. The amount of work done in this Lodge will be seen by reference to the returns; and I am happy to state that there are now indications of considerable accessions to its numbers.

During the past year the Brethren have most of the time met weekly for instruction; and consequently they have made great improvement. From thirty to forty members are usually in attendance at the regular communications, and it is not unusual for visitors to come the distance of from ten to twenty miles, and even from the adjoining State of Vermont. Masonry, in this section, is on the increase, and opposition to it is completely dead.”

Claremont, June 7, A. L. 5847.

REPORT OF R. W. JEREMIAH ELKINS.

At the last annual communication of this Grand Lodge, I was appointed D. D. G. Master over Lodge No. 32, at Meredith Bridge, the only Lodge embraced in my District. As a member I have attended its meetings several times within the last year. The number of its members for some years past has been small, but their zeal and persevering attachment to the principles and landmarks of the Order, have outlived the blind but fierce opposition which, for a season, raged against Masons and Masonry; and they have now the satisfaction to witness the most favorable indications of the future growth and prosperity of their Lodge. When persecutions were the fiercest and denunciations the loudest against Masonry, the members of this Lodge fitted up a commodious and convenient Hall, where mouthly communications have since been held with general regularity. Since the last annual meeting of this Grand Lodge, two members of the Lodge have been admitted, and several applications are now pending for initiation."

Meredith Bridge, June 8, A. L. 5847.

REPORT OF R. W. STEPHEN HOYT.

"As District Deputy Grand Master over Lodges 14, 31, 35, and 43, I respectfully report:

That on the 3d day of December last I visited Warner Lodge, No. 35, it being the day of their Annual Communication. I found the Brethren assembled in their Lodge in due season, where I met them and examined their records, which I found kept in Masonic style and order. After the regular business of the Lodge, I passed some time in imparting to them Masonic information, which was well received by the members. This Lodge still retains its well known high character. They are interested in the true improvement of the Craft, and exercise truly Masonic hospitality. They deserve the warmest approbation.

I visited Aurora Lodge, No. 43, at Henniker, at their annual communication, on the 30th day of April. I was present at the election of their officers, and examined their records, which are kept in excellent form. Many of their members are expert lecturers; and all seem to have the welfare of our honorable and beloved Institution at heart.

I visited King Solomon's Lodge at their annual communication on the 26th day of May. At the request of the Brethren, I presided in the Lodge, and attended to the duties of electing and installing the officers for the present year. The records of this Lodge are well kept; and the members are courteous and hospitable, and appear to possess the genuine principles of Freemasonry. This Lodge has done much work; and I anticipate the arrival of the time when the lustre of its implements will awake the prosperity of the Lodge, and betoken the good of the town and vicinity where it is located.

On the 27th day of May, I visited St. Peter's Lodge, No. 31, at Bradford, it being the day of their regular monthly communication, and of the election of officers. I attended the election and installation of officers, and examined the records, which I find well kept. There are indications of a return of business in this Lodge, as in former days. As I am a member of this Lodge, I may be excused from encomiums. Yet I may be permitted to say, that the members of this Lodge are generally well versed in Masonic science, and that, as a body, they are economical, endeavoring to keep in remembrance, and to observe the tenets of our profession, and the perfect points of our entrance.

Freemasonry, standing firm upon its own unshaken foundations, has been able to resist all the hostile and malignant attacks which have been made upon it. It has suffered nothing from those assaults, except a short recess from labor in some of the Lodges. But this trouble has passed, charters are called for and restored, doors are unlocked, archives opened, and work resumed. I have no doubt of the future prosperity of our venerable Fraternity."

MASSACHUSETTS.

At a Quarterly Communication of the Grand Lodge of Massachusetts, held on the 9th of June last, the Committee to whom had been referred the subject of a General Grand Lodge, made the following report, which was adopted:

The Committee to whom was referred so much of the Grand Master's address as related to the establishment of a General Grand Lodge, have met and deliberately discussed the subject referred to them, and freely interchanged their opinions thereon. There was a decided difference of opinion among the committee; but a majority of them agreed—and in conformity to their opinion the committee

REPORT:

That it is inexpedient to form a General Grand Lodge,—and that, therefore, it is not expedient that the Grand Lodge of Massachusetts should send a delegate to the Convention to be holden at Baltimore in September next.

AUGUSTUS PEABODY, JAMES A. DICKSON, JOHN B. HAMMATT, JOHN J. LORING, F. E. WHITE,	}	Committee.
---	---	------------

MEM.—I signed the above report in deference to my highly respectable associates on the committee, because it expresses the views of all of them. But I believed, and still decidedly entertain the opinion, that a General Grand Lodge, with limited and carefully defined powers, might be formed with great benefit to the Craft, and that we ought to be represented at the proposed Convention, whatever may be the result of its deliberations.

AUGUSTUS PEABODY.

The following amendment of the Constitutions was adopted Sept. 9, 1846:

Ordered, That Section 10, Part IV. of the Constitutions, be amended by substituting \$6 00 instead of \$4 00, as the annual fee of each subordinate Lodge to the Grand Lodge; and \$5 00 instead of \$3 50, as the fee for every candidate initiated.

Obituary.

At Norwich, Conn., on the night of the 1st of Oct., Hon. JABEZ W. HUNTINGTON, U. S. Senator from Connecticut. He was a member of the Washington Masonic Convention, in 1843, and the intelligence of his death will be received by the surviving members of that body, with sincere regret. He was distinguished for his many qualities and practical good sense.

FATAL ACCIDENT.—A letter dated Buena Vista, Oct. 2, 1847, says:—"A sad accident occurred day before yesterday, in Saltillo, which resulted in the death of Mr. Tisdale, clerk of the Mississippi sutlers. He was fooling with a man named Cook, a private in the Mississippi Regiment, in the store of Mr. Carr, and Cook snatched up a pistol, and supposing it was not loaded, snapped it at Tisdale, and inflicted a mortal wound upon him, from which he died soon after. The deceased belonged to the Fraternity of Free and Accepted Masons, and was buried yesterday with Masonic honors."

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 " Albert R. Hatch, G. Sec'y.

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 Ervin Read, J. D.
 Jas. V. Jenks, S. and T.

MASONIC CHIT CHAT.

Our correspondent at Nashville, Tenn., under date of Nov. 12th, writes—"Masonry is in a very flourishing condition in our State. At our last Grand Lodge, we had 67 Lodges represented—more than ever before since this has been a State—and there never was seen so large and intelligent a body of delegates in the Grand Lodge of Tennessee. Applications are made almost every week for establishing new Lodges or for the revival of old ones; and may it continue to be so throughout the land; and may we be in our lives what we profess to be, a band of Brothers, and the world at large be convinced of the happy effects of our time honored Institution."

LODGE LIBRARIES.—A Good Example.—A correspondent writing from Norwalk, Ct., says:—"I should like the price of the back volumes of your Magazine, as I think the Lodge would purchase them to place in the Library. Our library comprises 380 volumes of valuable works,—additions are making, and I doubt not before one year we shall number 1000 volumes. The prospects of Masonry were never brighter. We are constantly at work in the different Orders."

The above Lodge has 107 members, and it is taking the right course to make them intelligent and useful Masons and citizens.

ANOTHER GOOD EXAMPLE!—Our excellent and faithful friend and Brother, J. J. Doty, Esq., of Richland, Miss., under date of Oct. 13, says—"Camden Lodge, No. 74, has purchased *thirtytwo* copies of the Trestle-Board, at 75 cents a copy, and transportation charges, for the use of its members."

We are certainly under special obligations to our Brethren of Camden Lodge, for their liberality; and for the information of such Brethren in that vicinity as may desire the work, we will add that Br. Doty has a few copies left in his hands on sale.

MASONIC MUSIC.—Our musical Brethren will find a good supply of Masonic Music advertised on the covers of the Magazine,—just received from Europe.

Just on the eve of our leaving for the West, on the last of August, we received a communication from a correspondent at Barnwell, S. C., asking for our opinion in relation to a matter then pending before the Lodge at that place. This we neglected to give at the time, and the subject had passed from our mind, when, a few days ago, in looking after errors of omission, we accidentally took up the communication in question. It is now too late for the answer to be of any avail, and we refer to the subject merely to apologize for our carelessness. Our answer would have been, *expulsion*—the facts stated being proved.

The Hon. ROBERT P. DUNLAP, of Maine, was installed as Grand High Priest of the General Grand Chapter of the United States, in this city, on Tuesday, the 30th ult. The ceremony was performed by Rev. PAUL DEAN, within the Grand Chapter of this Commonwealth, a special meeting of that body having been called for the purpose. The particulars will be given in our next.

MISSOURI MASONIC COLLEGE.—The "Lexington Appeal" says—"The brick work of the Masonic College in this place, is now complete. Those who have visited it, express much satisfaction at the magnitude and stately appearance of the building, and elegance and taste displayed in the workmanship and material, the convenience of its arrangements, and its adaptation to the purpose for which it is intended."

The Grand Chapter of Connecticut held its annual convocation at New-Haven, in May. The proceedings were chiefly of a local character. M. E. Benoni A. Shepard, was elected G. H. P.; Wm. E. Sanford, D. G. H. P.; George Geddings, G. K.; Theo. Spencer, G. S.; Benj. Beecher, G. T.; E. G. Storer, G. Sec.

Books.—We have added to our supply of *Masonic Books*, since last month, several works of value. See advertisement.

Br. W. H. Squires is our authorised agent for the Magazine and Trestle-Board, at London, Madison county, Ohio.

John Burton has been expelled from the benefits of Masonry, by Paris Lodge, No. 108, at Paris, Tenn.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that the Annual Communication of the M. W. Grand Lodge of Massachusetts, will be held at the Masonic Temple, Boston, on WEDNESDAY, the 8th day of December current, at 6½ o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens, and Proxies, of Lodges, and all others concerned will take due notice thereof and govern themselves accordingly.

Boston, Dec. 1, 1847.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Quarterly Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at the Masonic Temple, Boston, on TUESDAY, the 7th day of December inst., at 6½ o'clock, P. M. for the transaction of such business as shall regularly come before it.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chapters, and all others interested, will take due notice and govern themselves accordingly.

Per order G. H. P.

Boston, Dec. 1, 1847.

THOMAS WATERMAN, G. Sec'y.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. 7.

BY C. W. MOORE.

NO. IV.

"The Masonic is a Society whose liberal principles are founded on the immutable laws of Truth and Justice."—Washington.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse."—Lord Durham, late Prov. Grand Master under the Duke of Sussex.

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W. E. P. HASKELL,
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oct. 1846.1y.

LETTERS

Received between the 21st Feb. and the 25th March.

REMITTANCE.—C. S. Ramsay, Indianapolis, Ia.; Joseph Carlton, Richmond, Va.; John H. McCombs, Ashland, O.; F. Turner, New Haven, Ct.; James Beatty, Conwayboro', S. C.; H. N. Church, Detroit, Mich.; Fred. Stewart, Mobile, Ala.; Sam'l J. Hull, Charleston, S. C.; Levi Hurlbutt, Richland, Miss.; C. D. W. Johnson, Boonville, Mo.; Edward Parker, Vicksburg, Miss.; W. G. J. Hunter, Mt. Pleasant, Tenn.; J. O. Skinner, Lebanon, N. H.; Wm. Taylor, Fayette, Mo.; H. J. Rogers, Pittsburg, Pa.; W. H. Haugh, Union Springs, Ala.; G. W. Culver, Plattsburg, Mo.; W. W. Drinkwater, Decatur, Miss.; A. O. Norris, Anderson C. H., S. C.; Wilkins Smith, Uchee, Ala.; Gregg, Elliott & Co., Philadelphia, Pa.; John B. Shropshire, Yazoo City, Miss.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VII.]

BOSTON, APRIL 1, 1848.

[No. 6.

EFFECTS OF IRREGULAR PROCEEDINGS IN
INITIATIONS.

BRO. MOORE,—Before you can arrive at correct answers to the following interrogatories, it may be proper to state that A. is a Lodge assumed to be working under a Charter from the G. Lodge of Alabama. As a necessary preliminary to this, its By-Laws must have been examined and approved by said G. Lodge, and are therefore *Masonic*, and binding upon all its members. One of the articles of these By-Laws says: "*No ballot shall be taken upon any petition, except at a Regular Communication.*" And, in another place, "*No petition shall be received from a rejected candidate, for six months thereafter.*" We will now suppose that at a Regular Communication of A. Lodge, B. petitions for the E. A. degree, and in three successive ballots is rejected by a very small vote. The Lodge is then duly closed till the next Regular Communication, (one month,) unless some case of emergency may require a special meeting, which can be held, "Provided," as the By-Laws say, "that notice be served on every member, so far as practicable, of the time and objects of said meeting." It so happened that a visiting Brother, deservedly eminent for his Masonic lore, and the facility and clearness with which he imparts his information to others, was present at this Regular Communication. After the Lodge had closed, several Brethren requested this well informed Brother to meet them at the Hall after supper, in an informal way, and give them a lecture on the several degrees of Ancient Craft Masonry. To this he consented, and the Brethren present were invited to attend. After supper, all the members who had attended the Regular Communication, *except three*, assembled for the purpose of receiving a Masonic lecture from the aforesaid Brother, when, to the surprise of a portion of them at least, it was proposed to have a called meeting for the avowed object of reconsidering the rejection of the above mentioned candidate B., and, if possible, of conferring the degree on him that night. The S. W., the highest officer present, was unwilling to take the responsibility of calling a meeting for that purpose, and the W. M. was sent for, who, after long entreaties, and for reasons not proper to be mentioned here, yielded to the solicitations of B.'s friends, and opened a Lodge of M. M. A motion was then made to reconsider the rejection of B., *the mover not professing to have been one of the rejecting party at the Regular Communication.*

We will now suppose, that the W. M., after using every argument in his power against the resolution, leaves the whole matter to the Lodge, and the motion prevails. A fresh ballot is ordered, which proves *clear*, and B. is forthwith initiated. It should also be mentioned, that no notice of this called meeting was served upon any of the absent members, though some of them resided within a very short distance from the Hall.

We will also suppose that the only excuse offered for this proceeding was the presence of an officer of the G. Lodge, viz.: a *Grand Chaplain*,—for, by a resolution of the G. Lodge, the presence of any of the Grand Officers, to exemplify the work, will sustain the plea of emergency.

With these suppositions, assumed by way of elucidation, in behalf of many zealous Masons, by whom a direct answer will be considered a favor, I respectfully propound the following Questions:

1. Was B. legally initiated, and is he a legitimate E. A. Mason?
2. If he was legally initiated, what would constitute an *illegal* initiation?
3. If he was not legally initiated, and is not a legitimate E. A. Mason, how can he be made one?
4. Can he, though entirely innocent, (for he was not behind the curtain,) proceed to take the F. C. degree *legally*, without being first formally healed?
5. Is the rejecter of B. at the Regular Communication, bound to consider him as a *genuine* Mason?

A SUPPORTER OF THE ANCIENT LANDMARKS.

Benton, Ala., Feb. 15, 1848.

Our answers to the above interrogatories will not probably correspond, in all respects, with the views entertained by our intelligent and respected correspondent. We are not, however, disposed to believe that they will be any the less acceptable to him on that account.

In the first place, then, the proceedings had “after supper,” were all wrong and irregular. The regular meeting, for which the Lodge was notified, had been held,—the Lodge had been opened and closed, and the Master and some other members had retired. All business proper to be transacted on that evening, had then been disposed of. A special meeting could be convened only in the manner provided by the By-Laws; that is, by serving a notice on “every member, so far as practicable, of the *time* and *object* of the meeting.” This was not done; nor could it in our opinion, have been legally done on that evening. Time did not admit of it. It is not competent for an indefinite number of members who happen to be convened together, to resolve to hold an emergent meeting and forthwith open the Lodge—not even though a Grand Officer be present. Such a power, invested in a Lodge, would be exceedingly dangerous, and could hardly fail to produce mischievous results. We hope never to see it introduced into Masonry. Emergent meetings should be called in the usual way, and the object stated on the notifications to the members; and for this purpose time enough should be taken. The presence of a Grand Officer cannot excuse any irregularity in the proceedings of a Lodge. If he desire an emergent meeting, it is his duty to give the Master timely notice, or the Master will not be blameable if he decline to call it.

With these preliminary remarks, we proceed to answer, very briefly, the inquiries of our correspondent, in the order in which they are proposed:

1. B. was legally initiated, and is a legitimate E. A. Mason. He was initiated in a regularly constituted Lodge, working under a Constitutional Charter, and by a duly installed Master. The irregularity of the proceed-

ings cannot affect him. So far as he is concerned, all was regular. On his part there was no fault, and he cannot be punished for the faults of the Lodge.

2. Initiation in a clandestine Lodge, or a Lodge not recognized by the Grand Lodge of the State ; or by Masons not authorized to assemble as a Lodge ; would constitute " illegal initiation."

3. If he were not " legally initiated," nor a " legitimate E. A. Mason," he could be made one only in the usual way ; or, under certain circumstances, by *healing*.

4. The manner of his initiation constitutes no hindrance to his receiving the F. C. degree ; though the same cause which at first produced his rejection, might be sufficient cause for his rejection on the second degree. This will not hold, however, as a general rule, but we think it will in the present case ; because, if we conceive the matter rightly, the parties objecting, were not present at his admission, and the objection was not removed. If, therefore, it were sufficient, if allowed to have its full weight, to debar him from admission to the first degree, it is sufficient, and may be urged, to prevent his advancing further.

5. The " rejecter" is bound to consider him as " a genuine Mason," until he can effect his expulsion by his own Lodge or by the Grand Lodge ; and for the reasons given in the answer to the first inquiry.

We can easily imagine the feelings of our correspondent and the other members of the Lodge whose opinions in this matter are coincident with his own, and the repugnance which they may naturally feel at being compelled to receive as a Brother one whom they do not esteem to be worthy, and who has been improperly forced upon them. They are not, however, without their remedy, if the objections be strong enough to justify expulsion. If not, the matter must rest where it is, at least so far as concerns the initiate.

THE ROYAL MASTER'S DEGREE.

Erie, Green Co., Ala., Feb. 5th, 1848.

COMP. C. W. MOORE,—Being desirous of correct information on the following questions, your opinion on the same will be duly appreciated.

1st. Have any of the G. Chapters of the United States the power to authorize the degree of Royal Master to be conferred in the subordinate Chapters as an *honorary degree* ?

2d. Can a Companion who has received the degree of a Royal Master, as an *honorary degree*, claim the rights and benefits of that degree of a regularly constituted Council ?

Yours, fraternally,

TIMOTHY THOMP.

The General Grand Chapter, at its triennial session in 1844, on the report of a committee who had had the matter under consideration, adopted

the following resolution in relation to the conferring of the Royal and Select Masters' degrees in Chapters :

"Resolved, That authority be and is hereby granted to the several Grand Chapters under the jurisdiction of the General Grand Chapter, to make such arrangements as shall be found necessary for conferring the degrees of Royal and Select Masters in Royal Arch Chapters under its [their] jurisdiction. Provided always, that no Grand Chapter within the limits of which is a Grand Council, shall authorize the Royal Arch Chapters under its jurisdiction to confer such degrees without the consent of such Grand Councils."

This is all the authority the Chapters have in the premises. The Royal Master's degree is not now conferred as an *honorary degree*. It has been legitimized, and is recognized by the General Grand Chapter, and all other bodies claiming jurisdiction over it, as a regular and constitutional Masonic degree ; and it can be lawfully conferred in no other manner than as other regular Masonic degrees are conferred. If conferred in a Chapter, it is subject to the same regulations that govern the conferring of the other degrees, which are more immediately appendant to the Royal Arch degree. A Companion being in legal possession of the degree, is entitled to all the privileges belonging to it.

BALLOTING FOR CANDIDATES.

Wooster, O., Feb. 2, 1848.

BRO. C. W. MOORE, Esq.—*Dear Sir* :—I seat myself to address you upon a subject, for information,—not for myself alone, but for the good of the Craft. We look to your Magazine as the great light in the *East*. I therefore take the liberty to address you.

To the subject. After the ballot-box passes, and the candidate is rejected, or black-balled, can the vote be reconsidered ; or, can the petition be withdrawn ?

I sincerely hope you will give us your answers soon as possible.

I am, dear Brother, yours fraternally,

A. BARTOL.

WE do not understand that a motion to reconsider a ballot on the application of a candidate for the degrees would, under any circumstances, be admissible, by any known Masonic law or established usage. The most correct process, as we understand it, is this : A candidate applies in writing for the degrees ;—his application is read in open Lodge, and usually referred to a committee, for investigation.* At the ensuing meeting of the Lodge, the committee make their report,—the ballot is ordered, and the candidate is admitted or rejected. In ordinary cases, this is the end of the matter. But there are exceptions. One of these is, when *one* black ball is found in the box. In this case, the Master usually orders a second ballot, with a view to ascertain that a mistake has not been com-

*Sometimes the appointment of a special committee is omitted ; in which case the members generally are expected to make the necessary inquiries ; but the former is the better course. What is everybody's business is never attended to.

mitted. If on the second ballot, the black ball still remains, the balloting is at an end, and the candidate is rejected. The record must be so made up. There is no such thing as reconsideration. The candidate can be brought again before the Lodge only by a new proposition. His friends cannot avert the consequences of the ballot by withdrawing his petition after the result is made known.* The petition belongs to the Lodge, but the *fact* of its rejection belongs to the Grand Lodge, and the benefit of it to the Fraternity at large. We wish not to be misunderstood here. We do not approve of the publication of rejections. It is enough that they are privately communicated to the Grand Lodge, and by the Grand Secretary to the Lodges in the State. Lodges out of the State possess the *inherent means* of ascertaining the fact, if they should ever have occasion to know it.

Another exception to the general rule of proceeding in balloting for candidates is, that when *two* black balls are cast, a second ballot may be ordered, on the declaration of a member that he has made a mistake in depositing his ballot; and it is sometimes allowed even on the suggestion of the friends of the candidate, that a mistake may possibly have been committed. The second balloting, however, settles the question, and the candidate is either admitted or rejected, without the right to a motion for reconsideration, or to withdraw his petition.

Another correspondent addresses us upon this subject, as follows :

Palmyra, Me., Feb. 1, 1848.

BRO. MOORE,—Please inform me or the Fraternity what course should be pursued in the case of a Brother who has been duly initiated as an Entered Apprentice and proposed for the F. C. degree, balloted for and found worthy,—but subsequently his conduct is unworthy a Mason, and he does not appear to avail himself of the ballot for F. C. degree, and nearly two years have elapsed since that ballot. Is it the proper course to reconsider that ballot? I have thought it the proper course to reconsider, but would like to be enlightened.

Truly yours,

GRENVILLE FLINT.

The ballot for the second degree is null and void, the candidate not having come forward in due season to avail himself of it. The rule as to time in such cases, is not very definitely settled. We think it should never exceed three months, and then a satisfactory reason for the delay should be required. In the present case, the candidate having been found unworthy, could not at any time avail himself of the ballot, though there were no other restriction. On the contrary, it is a question for the Lodge to consider whether it is not its duty to investigate the imputations resting upon his character, and to deal with him as the result may warrant.

*The friends of a petitioner should never be allowed to withdraw his petition after the committee have made their report, especially if it be unfavorable to him. The better way is always to take the ballot.

LETTER FROM OUR PARIS CORRESPONDENT.

The Magazine.—Masonry in France.—The Grand Orient.—The new Dep. Grand Master.—Br. Turge and his Clandestine Lodge.—Masonry in Brazil.—Initiation of a Brazilian Indian.—An interesting History of Ham.

A.° L.° G.° D.° L.° G.° A.° D.° L.° U.°.—UNION—CHARITY.

Worshipful Grand Chapter Aeropagos, of the Clemente Amitie,
East of Paris, the 8th day of Light, (Jan.,) of the year of Truth and Light, 1848. }

To the R. W. Charles W. Moore :

DEAR BROTHER,—It is always with renewed pleasure that I avail myself of every opportunity to correspond with you. * * * I thank you for the numbers of your excellent Magazine, received through Br. Loison. I always read them with the interest of a Mason anxious for instruction and ardently desirous of learning the progress of the Order in every part of the world. Truly, your Magazine justly stands at the head of Masonic periodicals, and its success and circulation must be great, if equal to its merits. Please continue your kindnesses, and when opportunity presents itself, favor me with the series of your admirable work.

Masonry with us, in comparison with what it is with you, is inactive. The civil government does not now, as formerly, do anything to sustain it. On the contrary, the tendency of official influence, so far as it exerts any influence at all, is to loosen the fraternal ties that bind us together. No public officer of present distinction fills the chair in any of our Lodges; and if we are not absolutely persecuted, it is from fear, rather than from any good will that the parties at present in power bear us.

The Grand Orient has under its jurisdiction, 307 Lodges, 132 Chapters, 29 Councils of Kadosh, (having 35 members each,) one Tribunal of 31 members, and 12 Consistories of 32 members each—making in all, 464 distinct bodies. The members are generally of great respectability; but coming from every rank in society, they sometimes find it difficult to submit to the harmonizing principles inculcated by our emblems, and giving rein to their passions, and indulging in a spirit of rivalry and ambition, they too often destroy the happiness of our meetings, and turn our Lodges into arenas of angry discussion. Men in France are too eager for honor and riches, properly to appreciate the sublime principles of Freemasonry, or to enter with the right spirit into the sacred bonds of that holy Brotherhood which embraces all the nations of the earth as one family, and brings forth the sublimest acts of humanity. In these days, every man seems to be anxious only for the personal benefits which may be derived from his connection with a particular society, and cares but little what may result to others. All require and claim protection, and none are protected. The Masonic society is not alone in this calamity. Men who join any society from no higher motive than personal advantage, are not worth having.

The Deputy Grand Master (Desanbir) of the Grand Orient, has been selected from the bosom of the Lodge Clemente Amitie. He is a Brother of exalted worth, whom I had the honor to bring to light some seventeen years ago, at which time I was Master of the Clemente Amitie. I entertain no doubt that he will do all in his power to add lustre to Masonry and advance its interests; but I fear the

essential is wanting—the hearty good will of the Craft. We have celebrated his elevation.

Br. Turge, who was Master of the Clemente Amitie in 1846, having assumed to form a Lodge under the jurisdiction of another authority, has incurred the irregularity indicated by the general statutes of the Order in France, and is of course no longer in good standing in French Masonry, nor as a member of the Clemente Amitie. The publication of this notice might be useful, as it would probably prevent any American Mason from being involved in his difficulty, or otherwise imposed upon by him.

Masonry is always active and prosperous in Brazil. The last communication I received from there, shows that the Order is held in high veneration, and that most of the dignitaries of the empire are members of it.

Some years ago, a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being admitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also, it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him, and make him understand the importance of his obligations and duties. I accordingly introduced the subject to Br. Delandi, who was then Master of the Lodge. He at once approved of the suggestion, and *Manuel Makerkonik*,—such was the name of the Indian,—was initiated in the Clemente Amitie, on the 21st January, 1845, and successively received the two other degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet, where he behaved with great propriety. Before leaving us, we presented him with a gilt copper-plate, upon which were engraved his name, that of the Lodge, and the date of his initiation. He promised to wear it continually about his person, when he should have returned to his native forests, and thrown off his European garments, in which he felt great restraint and uneasiness.

Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements, and obligations. As an illustration of this, he made signs to be silent, when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given, and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace, and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this, the Indian returned to his native woods, accompanied by Br. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned in the strange and beautiful land he had visited, he seemed to take special pleasure in

exhibiting to them the brightly polished Plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of Brotherly Love, Relief and Truth. In Brazil, he met with many Masons to whom he became warmly attached, and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year, he was taken sick, information of which being communicated to Br. Porte, he immediately hastened to his relief, travelling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a Brother from Brazil as his physician. He held in his hand the Plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed in those of his faithful and sympathizing Brethren. He was buried with Masonic honors, the ritual being read by Br. Porte and the Brazilian physician. The Plate was placed in his coffin, agreeably to his request.

Your devoted Brother.

MASONRY IN CANADA WEST.

We have been politely favored by R. W. Br. Richardson, the Prov. Grand Secretary, with a copy of the printed abstract of the proceedings of the Prov. Grand Lodge for Canada West, had at its sessions in June, August and November last. And although we find nothing among the proceedings of particular importance, we do find enough to satisfy us that the interests of the Institution in that portion of the Province are in excellent hands, under whose superintendence the cause can scarcely fail to prosper. The Prov. Grand Master is Sir Allen Napier Macnab, and his Deputy is R. W. Br. Thomas G. Ridout, by whom the active duties of the Chair are ably discharged. And we are much gratified to perceive that our excellent and zealous Br. Alexander Burnside, M. D., of Toronto, has again been re-elected Prov. G. Treasurer, being the only officer in the Grand Lodge who is required to be elected. The others are appointed by the Grand Master or his Deputy.

There are twentythree subordinate Lodges under the authority of this Grand Lodge, and all of them seem to be in active operation. Three of the number are located at Toronto, and from our knowledge of the zeal of the Brethren in that beautiful city, we cannot entertain any doubt as to their efficiency. We had the pleasure of making a passing call on our Brethren there the last fall, and ought long since to have acknowledged the kind and fraternal courtesies we then received at their hands. To

Brs. Campbell, Burnside and Richardson, we are particularly indebted for special favors, and for an act of knightly hospitality, as delicately bestowed as it was fraternal. It was one of those gratifying incidents in life that we never forget,—a green spot in the journey, to which the memory fondly returns, and around which it delights to linger. It would be well for the heart if there were more of them.

SUPREME GRAND COUNCIL 33D.

At a meeting of the Supreme Grand Council of M. Ill. and M. P. Sov. Grand Inspectors General of the 33d Degree for the Northern Masonic District and Jurisdiction of the United States of America, held at their GRAND EAST, the City of New York, on the 1st day of *Veadar*, 5608, corresponding to the 6th day of March, 1848, of the Christian era, the following preamble and resolves were adopted :

Whereas, since the last stated meeting of this Supreme Grand Council, the Sovereign Architect of the Universe has summoned to himself our worthy and well beloved, the Ill. Br. RUEL BAKER, of the City of Boston, in the State of Massachusetts, our late “Illustrious Grand Master of Ceremonies”—

Resolved, That by the decease of this highly valued Brother, we have sustained a loss we shall never cease to deplore. He was a true friend, a kind-hearted and faithful Brother, and a zealous advocate as well as exemplar of the principles of our Illustrious Order and of our “Ancient and Accepted Rite.”

Resolved, That we sincerely sympathize with his family in their affliction ; and they may be assured that, with the tears they shed, are commingled the tears of those who were united to him by a “mystic tie,” and cemented by an alliance which death cannot sever. Blessed be his rest, and fragrant the acacia sprig upon the hallowed spot where he reposes.

Resolved, That these resolutions be signed by the officers of this Supreme Gr. Council, and communicated to the family of our deceased Brother, and that a copy thereof be published in the “Freemasons’ Magazine.”

J. J. J. GORGAS,

Sov. Grand Commander 33d.

E. A. RAYMOND,

Gr. Treas. Gen. of H. E.

CHAS. W. MOORE,

Gr. Sec. Gen. of H. E.

K. H. VAN RENSSELAER,

Gr. M. of Ceremonies.

JOHN CHRISTIE,

G. Capt. of the L. G.

GILES F. YATES,

Insp. Lieut. Grand Com.

MEETINGS of the Supreme Grand Council of the 33d and last degree, “Ancient and Accepted Rite,” for the Northern Masonic District and Jurisdiction of the U. S. A., were held on the 1st of October and 7th of December, 1847, at which various matters of high importance to our ancient and illustrious Order were discussed and duly disposed of.

Again, at meetings held on the 5th of February, and 5th, 6th, 7th and 8th days

of March, 1848, the Supreme Grand Council opened its "Supreme Grand Lodge of Perfection" and "Supreme Grand Council of Princes of Jerusalem," in ample form, and engaged in the mystic labors of the "ancient and accepted rite," and affairs of much moment to the welfare of the Order, were deliberated upon and perfected.

The M. P. Sov. Grand Commander announced that he had appointed Ill. Bro. K. H. Van Rensselaer to the office of "Ill. Grand Master of Ceremonies" of this Supreme Grand Council, which had become vacant by the death of our lamented Bro. Ruel Baker; and Bro. Van Rensselaer was thereupon accordingly proclaimed as such. *Deus meumque jus.*

By command,

CHAS. W. MOORE,
Ill. Gr. Sec'y Gen. of H. E.

MASONRY IN WORCESTER, MASS.

Worcester, Feb. 12, 1848.

BR. MOORE,—The Masonic Fraternity is well at work, and doing good work, in the Heart of the Commonwealth. The great number of Brethren that came to our Festival on the 24th June last, encouraged the Brethren here, and our proceedings on that day gave a new impetus to Masonry in this town. A great demonstration was then made, that satisfied the public that the Fraternity, instead of being dead, was alive and in the vigor of manhood. The Institution has, of course, as we hope it will have while the present generation exists, some in this vicinity, who will not speak well of it, but they are few, and there is no help for them. Masonry will receive the approval of the community notwithstanding their many philippics against it.

The Encampment of Knights Templars and the Appendant Orders, the Royal Arch Chapter and the Lodge, hold their meetings in the new Hall, which is furnished in an appropriate manner for their use and comfort. The officers of the Chapter and Lodge were publicly installed on the evening of the 18th ult. Col. James Estabrook, P. H. P., installed the officers of the Chapter. He has long been an active officer, and manfully maintained his integrity in days of trial, when those that were not of us in principle, went out from us. His promptness and accuracy render him an excellent installing officer, and the service was impressive and interesting to the Brotherhood and the ladies and gentlemen present.

Our excellent and attentive D. D. G. Master, Horace Chenery, installed the officers of the Lodge. Br. Chenery is very correct in the discharge of the duties of his office, as well as in the duties devolving on him as a man, a Christian and a Mason. The services of installation were interspersed with odes from Power's Melodies, sung in good taste by some of the Brethren and several accomplished ladies. The whole passed off well, and had a good effect on those present. I think we need not fear the want of an audience, when it is known that the officers of the Masonic bodies, are to be publicly installed in Worcester.

SCRIBES.

THE GRAND LODGE OF LOUISIANA AND ANCIENT YORK MASONRY.

We are indebted to an intelligent correspondent for the following letter and accompanying Circular, (a copy of which we had previously received from our New Orleans correspondent,) and take pleasure in laying both before our readers. The Circular presents distinctly and clearly the matters at issue between the Grand Lodge of Louisiana and the A. Y. Masons. It is an issue in which the whole Fraternity are interested, and they will look with anxiety for the result.

Edwards, Miss., Jan. 22, 1848.

C. W. MOORE, Esq.—*Excellent Friend and Companion*.—Whilst in the city of New Orleans, the enclosed Circular was handed to me for examination, and thinking it possible that you may not otherwise see a copy, I take the liberty of sending you this one. I was not aware that any G. Lodge had taken action, until I perused the circular.

I have never seen the Constitution of the G. Lodge of Louisiana, but I know several members of the interdicted Lodges, and some of the members of the committees who sign their names to this circular, and I cannot question for one moment, but that the quotations to exhibit the spirit of said Constitution, are strictly correct. If so, I cannot doubt the propriety of the action of the G. Lodge of Mississippi. There can be, in my humble opinion, but one error in the course of the latter, viz: proceeding without entering into a correspondence and examination with the so-called G. Lodge of Louisiana, as the G. Lodge of Mississippi had resolved to do at its annual convocation in January, 1846.

I have with attention examined the proceedings, and watched the course of events with interest and anxiety. I do not doubt that the G. Lodge of Louisiana was, as she claims, *instituted* according to the A. Y. rite, in 1812; but it does not follow as a matter of course, that she has *held* to the ancient landmarks of that rite, whilst she has been trying to adapt herself to the mixed population of Louisiana; nor,—though it may be quite benevolent, very charitable and praiseworthy, in one sense, to work so as to produce harmony between the various rites of Masonry, Odd Fellowship and Sons of Temperance,—can she well hold her course, if shifting and trimming her sails to every breeze. The report of the G. Lodge in April and May, 1847, would lead a stranger to our time-honored Institution to believe that no one had an interest in that State save citizens of Louisiana; whereas, feeling that there is but one Lodge of Ancient York Masons, and that every one of us is interested wherever a convocation of Brethren be, I do feel that I am interested in Louisiana as much as any Brother in it can be.

I know, from Brethren, that there are usages under the G. Lodge of Louisiana which, as an A. Y. Mason, I must protest against; and if there were no other than that of initiating boys, I must regard it as a sufficient encroachment on the landmarks to justify the censure and discountenance of all true A. Y. Masons. I cannot attempt to tell you in this way, what these obnoxious usages are, lest I add error to error. I have been taught Masonry by the ear, by the eye, by thought, and have learned much by reading; yet I am at the threshold.

Suppose it were possible that the G. L. of Louisiana should decide that she would initiate my daughter, because her father and grandfather were Masons, and had been regular Masons from their manhood ; and further, that her great-grandfather had been one, and had fought the battles of America—would it not have erred enough, if the practice were persevered in, to be considered as not an Ancient York Lodge ? And would not the nearest G. L. have a clear right to work in a field thus vacated ? But we have no need of supposing strong cases : the existing facts, in my humble opinion, are strong enough.

The course I would have advised would be, that such a man and such a Mason as our own John A. Quitman, in whom there is no guile, should be delegated to wait upon the G. L. of Louisiana, and earnestly beg and entreat that Lodge to return to the faith. I believe his known urbanity and probity of character would heal all differences. I look on the matter as very unfortunate, and think that we should all strive to prevent unkind feeling ; yet, as professed A. Y. Masons, we cannot yield a particle,—we must hold to the plumb-line, our work must be square, or it is not right. We can hold to our own correct course, and yet have influence ample to lead others back who have swerved.

The G. L. of Louisiana did cite the Geo. Washington Lodge to appear at a fixed day, and show cause why expulsion should not be visited upon it according to certain written laws ; but afterwards expelled said Lodge and all others acting under dispensation from the G. L. of Mississippi, without a hearing, and a month before the day appointed for a hearing !

I am well acquainted with the Masters of two of the interdicted Lodges, one of whom officiated and was Master when I saw the light ; no more zealous Mason lives. The other I have known since we were boys. I allude to Bra. W. P. Coleman, and Martin Dudley, and I believe they are not of those who would create dissensions.

At the ensuing meeting of our G. L., I hope and trust that a course of brotherly moderation and firmness will be adopted. Though I believe we are right, yet I hope we will not forget that we deal with Brothers who are as charitable, as generous, as every way noble as ourselves ; and that if they have erred, it was through an over zeal in a glorious cause. Let us hope that good may come of this division,—that it may result only in bringing us nearer to each other.

Sincerely yours,

M. W. P.

CIRCULAR.

To the Grand Lodges of Free and Accepted Masons of the U. States :

The undersigned, Committees appointed by George Washington Lodge, Warren Lodge, Lafayette Lodge, Marion Lodge, Crescent City Lodge and Hiram Lodge, of Ancient York Masons, working in the cities of New Orleans and Lafayette, in the State of Louisiana, under dispensations from the M. W. Grand Lodge of the State of Mississippi, to prepare a statement of the causes which impelled the members of these Lodges to repudiate the authority of the Grand Lodge of Louisiana, and to seek relief from their grievances, as Ancient York Masons, at the hands of the Grand Lodge of the State of Mississippi, respectfully report—

That the Grand Lodge of the State of Louisiana, originally a regular body

of Ancient York Masons, has forfeited all claim to the allegiance of regular A. Y. Masons, by flagrant departures from the ancient landmarks of our Order in many essential particulars; inasmuch, as to impose upon us the imperative duty of *discontinuing all Masonic communication with that body*.

Amongst the departures from our ancient usages, and the innovations in the body of Masonry introduced by that body, we enumerate the following:

1st. She openly exercises the power of granting Charters, authorizing Lodges to work according to the *Scotch Rite*, and the *Modern*, or *French Rite*, as they are called in her Constitution, and admits the officers of such Lodges to sit and vote in her own body as members thereof; thus compelling Ancient York Masons to hold Masonic communication with persons whom we have ever been taught to consider as clandestine Masons; with whose usages and ceremonies we are unacquainted, and whom we cannot recognize as Masons at all by those means which are the *only lawful tests* of Masonic privileges.

2d. She has, in her own words, "*accumulated* under her authority and jurisdiction the *three rites*, say: *York, Scotch and Modern*," by virtue of power granted to her on the 14th January, 1833, by what she calls the "Grand Consistory of the Sov. Prin. of the Royal Sec. 32d deg.;" a body, of whose very existence, we, as A. Y. Master Masons, are ignorant; but which body, the Grand Lodge of Louisiana tells us, possesses *supreme* authority over the *three first degrees* of Scotch and Modern Masonry; and all this is done by a body *pretending* to be a Grand Lodge of Ancient York Masons!

3d. She expressly permits the sons of Masons, of every rite, to be initiated into our mysteries before they become men of lawful age, to wit: when they are only eighteen years old.—Constitution, Art. 4.

4th. She has established in her body "*A Council of Rites*," divided into two sections; one composed of three Scotch Rite Masons, and the other of three Modern or French Rite Masons, who have exclusive authority to inquire into all matters concerning those rites respectively; thus excluding the A. Y. Masons of the Grand Lodge from participating in the action of that body on matters over which she, as a body, exercises jurisdiction; while these A. Y. Masons are as ignorant of the work of this Council of Rites as we are of that of the Odd Fellows.—See Constitution, Arts. 15 and 16.

Moreover, this Council of Rites is appointed annually by the Grand Master, who must hence necessarily be both a Scotch and French (or Modern) Mason, to be fully qualified for his office; and hence it also follows that an A. Y. Mason, as such, is disqualified from being elected to preside as Grand Master of an A. Y. Grand Lodge. These principles are destructive of that *equality* which is essential to the continued existence of our *Ancient* (not Modern) and *unchangeable* Order.—Constitution, Arts. 54 and 56.

5th. She not only grants Charters of three different kinds to three different *Rites* of Masons, (as she calls them,) but she grants Charters to Lodges of A. Y. Masons, authorizing them to cumulate the Scotch and French Rites with their own, and to initiate, pass and raise persons in the same Lodge, according to the ceremonies of all and each of said three rites; thus in fact *blending* all three of the rites together; and this is true, notwithstanding her formal denial of it.—See 2d Resolution, passed 27th Nov. 1845.

6th. She has interfered with the religious opinions, and wounded the consciences of many true Masons under her jurisdiction, and has changed one of our ancient usages by prohibiting the installation of the officers of the subordinate Lodges on St. John's day, unless that day happened to fall on a *Sunday*,

and *requiring* such installation in all cases to be performed on a Sunday.—Amendment to Constitution, Art. 63, adopted 27th Jan. 1846.

7th. She has violated the ancient Constitutions of the Order by prohibiting all public Masonic processions and ceremonies, even for the purpose of discharging the sacred duty of burying a dead Brother, who has desired to be so interred.

8th. She has destroyed the secrecy of the ballot-box by ordering that the member casting a negative vote shall state his reason to the Master of the Lodge, and curtailed a long established Masonic right by empowering the Master to reject the vote if he does not deem the reasons sufficient.—Art. 68.

9th. She has abridged the rights of the Subordinate Lodges, by ordering that no Master elect shall be eligible to the G. offices, unless he has served a year as Master,—by this means throwing the preponderance into the hands of the life members, since every Master may become such after one year's service.—Sec. 1, Art. 7.

10th. She has abridged the rights of the Subordinate Lodges by the admission of life members as representatives, by means of which the representatives of Subordinate Lodges are outnumbered on every question regarding their interests, and the whole power is thrown into the hands of those whose sole aim is to aggrandize the G. Lodge, and who often have no connection with any Subordinate Lodge.—Sec. 1, Arts. 7 and 8.

11th. She has abridged the privileges of the Subordinate Lodges by requiring the country Lodges, when not represented by their officers, or a member of the Lodge, to choose a proxy out of the existing members of the G. Lodge, and who shall be a resident of the city of New Orleans.—See Art. 11, adopted 27th of Jan. 1846.

12th. Worse than all this, she has permitted and encouraged in the Subordinate Lodges working under her jurisdiction, *and in her own body*, an innovation in the body of Masonry, which it would be unlawful here to communicate; a procedure not only at variance with our *first* taught duty as Masons, but wholly subversive of one of the fundamental principles upon which our sacred Institution was founded, and its principal safeguard.

Besides these, there are many other grievances and irregularities of which we have a right to complain, which we cannot commit to writing, but which we *know* to be subversive of the *first principles* of our beloved Order.

Your Committee believe that the foregoing facts speak for themselves, and that the illegal measures of the G. Lodge of Louisiana need only to be known to regular A. Y. Masons, to be generally reprobated. And they indulge a hope that when the true state of Masonry in Louisiana shall be known to the different Grand Lodges of the United States, the action of the M. W. Grand Lodge of Mississippi will be approved, and that the Grand Lodge of New York will rescind her resolutions of the 7th Sept. 1847, and render justice to their oppressed, but true-hearted Brethren of Louisiana, whose only offence is an uncompromising resistance to the introduction of any "changes in the body of Masonry," by any power whatever; and a fixed and steady determination faithfully to discharge all the solemn duties imposed upon them as Ancient York Masons, without being blended together against their consent, with any other societies, whether good or bad. And we do solemnly maintain that French or Scotch Rite Masons, as such, have no greater right to intermeddle with or govern us, than the Sons of Temperance, Odd Fellows, or Knights of the Red Cross have, however good those societies may be. All good societies should be sustained by all good men; but this forms no reason why any two

of them should be united, cumulated, or blended together, particularly against the will of either.

For the truth of the facts asserted in this report, we pledge our faith as Masons, and challenge a *personal* investigation of them by all regular and enlightened Ancient York Masons throughout the world ; to whose judgment alone we are both bound and willing most cheerfully to submit.

All of which is respectfully submitted.

THOS. H. LEWIS,

D. BLAIR,

JOHN CLAIBORNE,

Committee of Warren Lodge.

WILLIS P. COLEMAN,

C. D. LEHMAN,

JOHN GEDGE,

Com. of Geo. Washington Lodge.

M. R. DUDLEY,

JOHN P. McMILLIN,

R. PARKINSON,

Com. of Lafayette Lodge.

W. H. VAN RENSSELAER,

FISHER RAWSON,

E. BELLEAU,

Committee of Marion Lodge.

W. H. HOWARD,

T. GREENFIELD,

JOSEPH W. CARROLL,

Com. of Crescent City Lodge.

JOSEPH MOSS,

N. SILVERTHORN,

JOHN SOUTHWELL,

Com. of Hiram Lodge.

FAITH, HOPE, CHARITY.

FAITH! What uncounted comforts lie hidden in that little word! A shield for the unprotected, strength for the feeble, and joy to the care-worn and grief-stricken. Let thy saving and cheering influence descend upon every soul.

HOPE! Thou hast a throne in every bosom, a shrine in every heart. What were the joys of earth without thy cheering light? Beneath thy brilliant beams, the frowns flit away from the brow of despair. Who could contentedly dwell upon the arid wastes of life's desert, did not thy torch-gleams point the way to a happier state? When sorrow plows up the heart with deep furrows, and the ties of life are sundered one by one, thou speakest peace to all within. Let thy beacon-blaze shine on in unclouded splendor, until every darkened path shall be lighted by its cheering rays.

CHARITY! Greatest of all—the crowned queen among the virtues, and the brightest handmaid of religion and love. May thy steps never wax feeble, nor thy heart grow cold. Let us mark thy presence by the mourner's couch, and in every heart made desolate. Teach us to throw thy mantle of compassion over the ignorant, the erring and the guilty. Let thy influence soften every obdurate heart, and reclaim every vicious mind.

FAITH! our pilgrim steps are turning,
To the altar raised for thee,
Where a beacon, brightly burning,
Shall our guide and symbol be;
In the power that kindness giveth,
Many wanderers to restore,
In the God that ever liveth,
We will trust for evermore.

HOPE! before thy shrine, unfaded,
Bud and bloom perennial flowers;

Thou hast cheered us, thou hast aided,
 In the heart's desponding hours;
 By the light thy smile hath given,
 Darksome paths were traversed o'er,—
 Till we find the gate of heaven,
 Be thou near for evermore.

CHARITY! we fail in duty,
 If the highest grace we need,
 And without thy crowning beauty,
 Faith and Hope were dead indeed;
 For the sick and poor who perish,
 In the homes where joy is o'er,
 And the erring, may we cherish,
 Charity for evermore.

PROCEEDINGS OF THE GENERAL GRAND ENCAMPMENT AT COLUMBUS, IN SEPT. 1847.

REPORT OF COMMITTEE ON DISPENSATIONS.

Sir Knight Gould, from the Committee on Dispensations and new Encampments, made the following report, which was adopted :

To the General Grand Encampment of the United States :

The Committee on Dispensations and new Encampments beg leave to report, that they have examined the By-Laws and proceedings of Frankfort Encampment, acting under Dispensation at Frankfort, Kentucky, and find the same to be consistent with the General Grand Constitution; the Committee therefore submit the following resolution :

Resolved, That a Charter be issued to Frankfort Encampment, acting under Dispensation at Frankfort, Kentucky, by the style of Frankfort Encampment, No. 4.

The Committee have also examined the By-Laws and proceedings of Portland Encampment, at Portland, Maine, and find nothing inconsistent with the General Grand Constitution. But the Committee find in the By-Laws a number of provisions, not only superfluous, but in their opinion not proper to be inserted, and one provision which they consider inadmissible. They have designated these passages, in the copy of the By-Laws submitted, by inclosing them in brackets.

The Committee report the following resolution :

Resolved, That a Charter be issued to the Encampment acting under Dispensation, at Portland, Maine, by the style of Portland Encampment, No. 2,—and that they be directed to strike from their By-Laws, of the second article the first five sections, and the eighth, ninth, tenth and thirteenth. Also, the last clause of the first section of the third article, and the sixth article entire; and to remodel the fifth article, so as to require candidates to be vouched for by Knights Templars alone.

The Committee have examined the By-Laws of Montgomery Encampment, at Mountsterling, Kentucky, and find them agreeable to the General Grand Constitution. They therefore report the following resolutions :

Resolved, That a Charter be issued to the Encampment now under dispensation at Mountsterling, Kentucky, by the style of Montgomery Encampment, No. 5.

The Committee have also had under consideration the applications for Charters from Pittsburg Encampment, at Pittsburg, Pennsylvania; Nashville Encampment, at Nashville, Tennessee; Barker Encampment, at Claiborne, Alabama, and Apollo Encampment, at Chicago, Illinois; none of which have furnished copies of their By-Laws. The Committee report the following resolution :

Resolved, That Charters be issued to Pittsburg Encampment, at Pittsburg, Pennsylvania; Nashville Encampment, at Nashville, Tennessee; Barker Encampment, at Claiborne, Alabama, and Apollo Encampment, at Chicago, Illinois, so soon as they comply with the requisitions of the General Grand Constitution, make the necessary returns to the General Grand Recorder, and settle all dues.

The committee have also had under consideration a communication in regard to Lafayette Encampment, No. 4, in the State of Vermont.

The Committee are of opinion that, if the facts stated were before the General Grand Encampment in due form, they would present a case for the most favorable consideration. This Encampment appears to have suffered severely from the Anti-Masonic excitement in that State, and the Grand Encampment of the State has, in the meantime, become extinct. When such an event occurs, the committee are of opinion that the jurisdiction over subordinate Encampments, of necessity, rests in this General Grand body; and at the hands of this body, an association situated like Lafayette Encampment has every claim to indulgence. But the application now before us is entirely unofficial, being a private letter from an officer of the subordinate Encampment, to a Knight Companion holding no office, by whom it is now communicated. With every desire, therefore, to give full relief, and ample protection to this Encampment, when regularly applied for, your committee ask to be discharged from the further consideration of the subject.

The Committee have had under consideration the application of the three Encampments in the State of Kentucky, now chartered, for permission to form a Grand Encampment, and recommend that the same be granted.

All which is respectfully submitted,

(Signed,)

B. LATHAM,
WM. T. GOULD,
EDWARD A. RAYMOND.

AMENDMENT OF CONSTITUTION.

Sir William P. Wilson proposed the following amendment to the Constitution, which was adopted by the Constitutional vote:

In sec. 5 of the 3d article, add after the word "established," in the 5th line of the printed copy, "*except by the consent of the nearest Encampment in such foreign State wherein the applicant or applicants reside.*"

REPORT ON DOINGS OF GRAND OFFICERS.

Sir Albert Case, from the Committee on the doings of the General Grand Officers, made the following additional report, which was accepted:

The Committee on the doings of the General Grand Officers, respectfully submit the following additional report:

Since they submitted their former report, they have examined the communication of the General Grand Recorder, from which they learn that, in 1824, there existed in Virginia three subordinate Encampments,—two of which held Charters of recognition, and the other a Charter of Constitution from this General Grand Encampment. About 1826, these three Encampments formed a Grand Encampment for the State, which, in that year, was represented in the General Grand Encampment. Nothing further is known of this Grand Encampment; but it is presumed to have ceased to exist soon after its organization; for it appears that in 1838, a Dispensation, and subsequently a Charter, was granted by this General Grand Encampment for an Encampment to be located at Wheeling, in that State. Matters continued in this condition until the 11th of December, 1845, when delegates from sundry Encampments, including the three owing

their allegiance to this General Grand body, met at Richmond, and having resolved that it was impossible to revive the extinct Grand Encampment, proceeded to form a new one for the State.

Such is a brief statement of the facts. Your Committee are of the opinion that when the original Grand Encampment of Virginia ceased to exist, jurisdiction over the State reverted to this body. And this seems to have been the view entertained in 1838, when this General Grand Encampment established an Encampment at Wheeling.

They are also of the opinion that immediate jurisdiction over, at least, the three subordinate Encampments, which derived their authority from this body, also reverted to its original source. This being true, there was no power vested in the subordinate Encampments in Virginia to organize a Grand Encampment, without the consent and approval of this General Grand Encampment, as provided by the Constitution. This consent or approval was never obtained, or even asked for.

It follows, therefore, that the body now existing, and styling itself the Grand Encampment of Virginia, is irregular and unauthorized. It refuses allegiance to this General Grand Encampment, and denies its authority in the State of Virginia.

In view of all the facts, your Committee feel constrained to reprobate, in the strongest terms, these irregular and unmasonic proceedings; and especially do they censure and condemn the faithlessness of the three subordinate encampments deriving their lawful existence from this General Grand Encampment; and they recommend that all intercourse between the Sir Knights acknowledging allegiance to this General Grand Encampment and the aforesaid Encampments in Virginia, be withheld.

Your committee take pleasure in excepting from this general censure the Encampment at Wheeling, which has continued "faithful among the faithless."

(Signed,)

ALBERT CASE,
WILLIAM E. SANFORD,
WM. FIKELD.

JURISDICTION OF SUBORDINATE ENCAMPMENTS.

Sir Charles W. Moore, from the special committee, made the following report, which was accepted:

The Committee to whom was referred the communication from the Grand Encampment of Ohio, in relation to the jurisdiction of subordinate Encampments, respectfully report:

Your Committee are of opinion that this General Grand Encampment cannot, with propriety or constitutionally, interfere with the jurisdiction of any subordinate Encampment in any State or Territory where there is a Grand Encampment legally established.

Your Committee are also of the opinion that the jurisdiction of each and every subordinate Encampment, in States and Territories where there is no Grand Encampment, extends, in all directions, to one-half the distance between itself and the next nearest Encampment; provided, that in no case can the jurisdiction of a subordinate Encampment extend beyond the limits of the State or Territory in which it is located. Nor is it, in the opinion of your Committee, competent for an Encampment to confer the Orders upon any Companion coming from the jurisdiction of another Encampment, without the permission of such Encampment; and any violation of this rule would subject the offending parties to the liability imposed by the 5th section of the 3d article of the General Grand Constitution.

Respectfully submitted,

(Signed,)

C. W. MOORE,
E. S. BARNUM,
WM. T. GOULD.

CORRESPONDENCE.

Danville, Me., March 3, 1848.

DEAR SIR AND BROTHER:—Since I have had the pleasure of perusing your valuable and instructive Magazine, I have been forcibly struck with the apparent contrast between our New England and Western Masonic advance. Why is it that here in our beloved New England, the land of light and knowledge, our pace is slow, while in the far West, amid all the drawbacks which are incident to a new country, the prosperity of our beloved Fraternity is rapid and onward? Is it because old antipathies yet survive, and unjust and unfounded accusations yet cause coldness and suspicion? Or rather is it because that warm-hearted, zealous, ever active, self-denying *Charity*, which smiles on young Masonry in the West, has become chilled, feeble and torpid, from its Rip Van Winkle sleep, on our snow-capped hills? I fear the latter is the true cause of the apparent difference. Almost every number of your Magazine tells of some new effort by the Brethren of the West and South, for the alleviation and benefit of the poor and unfortunate. Reports from our New England Lodges tell us *who have been elected officers*; and, with one or two exceptions, where they have started Lodge libraries.

I know that Masonry should not, does not, boast its charities to the world, and would fain believe that the secret stream pursues its wonted course of love and beneficence; but the undeniable fact, that continued efforts, let them be shrouded in the impenetrable darkness of midnight, will produce effects apparent to all, even as the internal reservoir, if full, will force its bubbling crystal springs to the surface, forbids that belief. I do most sincerely believe that whenever and wherever the sublime and attractive principles of our Fraternity are properly exemplified, success and happiness will attend it; and without such exemplification, we do not deserve success. If we of the East do not need institutions of learning, as do our Brethren of the West, there are other objects, both public and private, which might most profitably occupy our attention. Charity and philanthropy must be in constant activity to attain perfection of stature. Unemployed, they become diminished and deformed.

I do not know but that I may justly lay myself liable to the charge of ultraism, but it does seem to me that while there is one single object left unaccomplished, the effecting of which will serve to elevate our own moral and intellectual character, or add to the happiness of the poor and distressed, a Lodge should never deem itself rich enough to abolish its equitable quarterages; and I would ask, is it in accordance with the spirit of our Institution to do so? Is it calculated to foster that enlarged benevolence of heart, so necessary to a just and upright Mason, and which is so forcibly inculcated by emblems and injunctions, that we, while in health and with the ability, should absolve ourselves from the contribution of that mite necessary to defray the current expenses of our Lodges, and live on that which should fill the purse of heaven-born Charity? Is there any Lodge in New England which has more funds than it can appropriate legitimately and profitably to purposes of benevolence? If so, it is remarkably blessed.

Believing that the practice which has obtained to some extent, at least in this section, of abolishing quarterages, is not only unjust to those who have, or who may hereafter have, legitimate claims upon us, but pernicious in its effects upon ourselves, and highly injurious to our beloved Institution, both as regards its standing and success, I should be highly gratified if you would give your views on that point, so far as may be consistent. I think the effect

would be highly beneficial, for I do believe that the right spirit is with us, and needs but the motive impulse to arouse it to action. I love the Institution, and cannot rest satisfied that it should be simply better than others. I wish it to attain that practical perfection, (so far as human efforts can avail,) to which its inestimable and faultless principles entitle it.

Respectfully and fraternally yours,

GEO. W. CHASE.

Sidney, O., March 9, A. L. 5848.

DEAR BROTHER,—* * * Permit me, as an old Mason, to turn your attention to the proposition submitted to the Grand Lodges, in reference to the formation of a "Supreme Grand Lodge." Would it be advisable to merge in that body, the inherent powers of Grand Lodges which *they* now respectively possess of declaring *what is*, and what *shall be*, considered "the body of Masonry," and give to that body the exclusive right to enforce obedience to that and other general edicts? Would it not be well, previous to vesting that power, to have the questions—What are "the Landmarks"? and, What constitutes "the body of Masonry"? (which none may innovate,)—clearly, satisfactorily, and incontrovertibly settled?

Would it not also be essentially necessary, that the ceremonies of opening and closing the symbolic degrees, and sundry appurtenances thereto, be mutually fixed and made permanent, in order that harmony and uniformity, instead of discord and confusion? which, without such mutual fixedness, must ever mar the work of Brethren hailing from different *centres* and different *Orients*. Would such a body be productive of good without such previous questions being satisfactorily and rationally settled? Or, if formed without, and error of any kind, (material, I mean,) once established, would it not fasten that error irrevocably upon the Fraternity?

Now, my predilections are rather in favor of this federal head, provided we can have it without compromising any Masonic "landmark," or innovating "the body of Masonry."

Masonry, uninnovated, has survived the wreck of empires,—and why? Because they have changed, modified and ultimately subverted the original bonds of union, and thus alienated the affections, or trampled upon the rights, or absorbed the individualism of the government.

Similar changes will produce similar effects in our time-honored Institution. Hence, from time immemorial, we have all, P. M.'s at least, declared that "it is not in the power of any man or body of men, to make innovations in the body of Masonry."

Has it ever been done? Ask the G. Lodge of Prussia. Has she not positively invaded the body of Masonry by shutting her doors—not against the Jews alone, the original founders of Masonry—but against good and true men, already consecrated to the Order by all the solemn and affiliating ceremonies of Ancient Craft Masonry?

Ask the Grand Lodge of England where she obtained power to invade the body of Masonry, and repeal a law of binding and irrevocable obligation, and substitute "Freeman" for "Free born."

Ask the Grand Lodge of Virginia where she obtained the power to add to "Atheists," "Universalists," as to be excluded from the Order.

It requires not the spirit of prophecy to foretell, that, when a few more changes, nay, positive innovations, shall have been made and engrafted on the Masonic body, *chacexia* and *death* will soon follow, and long, loud tollings of

her burial will sadden the hearts in all lands, where her silent ministrations of mercy and love have hitherto produced songs of rejoicing, and the incense of grateful prayer for deeds of charity and pure benevolence.

Excuse me, dear Brother, for so long trespassing on your patience; but "out of the abundance of the heart the mouth speaketh."

Yours in fraternal bonds,

Mansfield, La., Dec. 29, 1847.

COMP. MOORE,—*Dear Sir,*—* * Since I became a Mason, which is a little more than two years ago, I have been a constant reader of your valuable Magazine. I have not only read but studied it, and with the greatest pleasure, profit and delight. I feel a confidence which could not have been inspired otherwise, that I know something of what is going on in the sublime mysteries throughout the Masonic world. It has furnished a fund of useful information respecting the origin, government, and antiquity of our noble Order; for noble, indeed, she is; and the more she is studied, the more is the initiated led to admire her. I am a Freemason, and glory in the name. I have completed the circle of Ancient Craft Masonry; or, in other words, have been honored with all the degrees from E. A. to S. M. inclusive; and I am not satisfied; far from it; I long to walk in the halls of the Knight Templars. The effulgence which first bursts upon the Sons of Light, and which "none but Craftsmen ever saw," has grown brighter and brighter, and forced upon me the conviction that there is, still ahead, a diamond sparkling with undiminished lustre.

The Order is flourishing in this State, though in an unpleasant and disagreeable fix. Such things ought not so to be. The situation of the cause here, furnishes an unanswerable argument in favor of the organization of a General Grand Lodge. There is at this place a Lodge of A. Y. Masons, working under the jurisdiction of the Grand Lodge of Louisiana, doing well, and its members are active and zealous. There are also five or six who have taken the Chapter degrees, and two the Council.

May the blessing of heaven rest upon you in all your efforts to promote that cause which has met so abundantly with the smiles and approbation of the Great I Am.

Yours, truly and fraternally,

A. S. F.

Jackson, Miss., Feb. 12, 1848.

CHAS. W. MOORE, Esq.—*Dear Sir and Bro.*—The Grand R. A. Chapter of this State held its second annual communication in this city on the 2d Monday of January, and continued in session three days. A full delegation was in attendance, and much important business was transacted. As soon as the proceedings are published, I will forward you a copy. Hon. Walker Brooke was elected M. E. G. H. Priest; E. Charles Scott, D. G. H. P.; E. Wm. P. Mellen, G. K.; Wm. H. Stevens, G. Scribe; Thos. J. Harper, G. Treas.; David N. Burrows, G. Treas.; Rev. J. T. Russell, G. Chap.; Thos. J. Hawkins, G. Lec.; J. M. Howry, G. Orator; J. T. Simms, G. M.; Benj. Springer, G. P. S.; D. L. Broom, G. R. A. C.; Geo. C. Porter, G. C. 3d V.; A. V. Rowe, G. C. 2d V.; C. A. Lacoste, G. C. 1st V.; J. J. Birdsong, G. C. H.; Geo. W. Johnson, G. Sent.

I was myself acting as proxy for the High Priest of Vicksburg Chapter, exercising all the rights of a member. I was elected to the office of G. Secretary, when the point was raised that I could not be elected to an office in the

G. Chapter, being only a member by proxy. A majority of the G. Council decided that I was a member of the G. Chapter, and as such that my election was valid. No appeal was taken to the Chapter from this decision, but I would like very much to have your opinion on the subject. Several of the members of our G. Chapter have also desired me to write you on the subject, knowing your willingness to give information when asked for. I presume you have a copy of our last year's proceedings, which contains our Constitution, to which you can refer. I hope this will not be considered an intrusion upon your time.

Masonry is at present very flourishing in this State.

Yours, fraternally,

DAVID N. BURROWS.

[A proxy is as much a member for the time being as would be the principal, if present, and is so recognized by the Constitution of the Gen. Grand Chapter. The provision referred to in the Constitution of the Grand Chapter of Mississippi, is an unusual one, and will, we apprehend, be found to be embarrassing in its operations.]

MASONIC INTELLIGENCE.

NORTH CAROLINA.

THE annual communication of the Grand Lodge of North Carolina, was held at Raleigh, in Dec. last. We give below such extracts from the excellent opening address of the Grand Master as we can find room for this month, and hope to be able to refer to the proceedings in our next:

"While addressing you, in the performance of a duty made imperative by a rule, I do not purpose to weary you with prosing recitals without interest, or to excite you by any fanciful flights or melodious approaches; but shall simply proceed, with becoming brevity, to make you acquainted with my official acts since your adjournment, and with the state of Masonry within our own borders and throughout its extended jurisdiction—presenting, also, such other subjects as may properly claim your consideration.

* * * * *

Dispensations have been granted since our last communication for new Lodges at Holly Spring, Wake Co.; at Lumberton, Robeson Co.; at Roxboro', Person Co.; and at Oxford, Granville Co.; all which I hope will make due returns, and merit the approval of the Grand Lodge, as well for their zeal in the prosecution of their labors, as for their strict adherence to Masonic requirements.

* * * * *

Whatever may be the result of the measures recommended by your body for the adoption of the Subordinate Lodges, in reference to the School question, and with which you will be made acquainted on report of the Trustees, I exhort the Grand Lodge not to relax in her efforts, however formidable obstacles may arise, until complete success shall have crowned the glorious undertaking in which she has so gallantly embarked. The *will*, and not the *ability*, is all that is lacking to insure for the plan almost instant execution. It is well known that no system of education sufficiently extensive prevails within our State to meet the wants of the great mass of the youth now reared in ignorance, much less to benefit that class of indigent orphans who, in a peculiar manner, have claims upon the sympathies of Masons; and thus are *Masons* loudly called upon to supply the defect. Look at the proud example of several of our sister Grand Lodges, in the noble

exertions they have successfully made to establish collegiate institutions, even, in some instances, on a magnificent scale. Be encouraged, then: the same determination, with the same exertion, will rarely fail to produce the same result. As the last appeal which I may be permitted to make in this connection, let me beg of the Grand Lodge, however discouraging may appear the prospects, not to give up the struggle, nor waver in her purpose, but steadily and firmly to adhere to the excellent system already matured in furtherance of this important measure. It is my desire that our Grand Lodge should gain a reputation, not alone for the skill with which she plants or waters, but for the abundance of the fruit, as well as the quality, which she produces.

I have been highly gratified by a perusal of the proceedings of the Grand Lodge of Ohio. Most of the returns and reports are strictly in accordance with my own views of Masonic propriety. But I cannot assent to the principle adopted, of suspending or expelling for non-payment of dues, and of appealing from the decision of the Master. The Master is responsible to the G. Lodge for the faithful performance of his duties, and can only before that body be arraigned for any misdemeanor. During the recess, the G. Master would be empowered to consider complaints. The proposed amendment to the By-laws, coercing Masons, not members of Lodges, to the payment of dues, is, to say the least, injudicious.

The Grand Lodge of Georgia has taken the subject of establishing schools into favorable consideration. It is truly gratifying to perceive so many of the Grand Lodges making efforts to extend the blessings of education. That benevolence which feeds the hungry, clothes the naked and comforts the distressed, is surely blessed of Him whose benevolence knows no bounds; but the noblest of all charities is that which giveth nourishment to the mind, embellishes the intellect, instills in the bosom virtuous principles, and rescues from perdition the sinking soul.

The proceedings of the Grand Lodge of Missouri for 1846, show the transaction of considerable business, mostly of a local nature. The committee on foreign communications very creditably performed their duty. An important resolution was adopted, correct in spirit, condemning that portion of the Constitution of the Grand Lodge of Louisiana which relates to its organization under *three rites*, numbering some *thirty* degrees; and to the 4th article, which admits the sons of Masons, when presented by their father or tutor, at the age of eighteen.

In regard to the manner of balloting, I am aware that a variety of practice obtains among our Grand Lodges; but I would have it distinctly understood that I object *in toto* to balloting for the degrees separately, or for balloting at all for the degrees until the committee report—not by *halves*, for I do not understand how a report can be so received—but a report *in full* and decisive. I have too often seen the evil of *half-making* measures, for such practice ever to receive my approbation. Let the whole three degrees be paid for at once, and but one ballot for the same take place, and my word for it, our Institution will not be so liable to injury by the example of Entered Apprentices refusing to advance farther.

The Grand Lodge of Arkansas has adopted a resolution, requiring a tax fee of one dollar to be collected from all Masons not members of Lodges, under penalty of suspension or expulsion for failure to pay. Also another resolution, requiring all Masons resident within twenty miles of any Lodge, to attach themselves thereto, or forfeit all claim to the rights and benefits of Masonry. I have, on former occasions, expressed my doubts of the propriety or policy of such enactments. It is true, every *genuine* Mason *will*, or *should*, attach himself to a Lodge, or at least contribute to sustain the usefulness of the Institution; but he should not be coerced thereto. *Compel* a Mason to become a member of a Lodge, and of ne-

cessity the Lodge must be *compelled* to receive him, however obnoxious, thereby destroying the safeguard of a ballot, and jeopardizing the harmony of the Lodge. Such a state of things cannot be tolerated. I understand the same question has been mooted in Virginia, causing no little sensation. But the principle is as clear as noonday: if you have a right to *compel* a Lodge to admit to membership an applicant, the same right exists for *compelling* a Mason to join, and so *vice versa*. It is well known that in the vicinity of every Lodge reside Masons, like other men, unfortunately so constituted and of such indiscreet habits, without actually being guilty of any criminality, as that even their most intimate friends would debar them from participating in any important deliberations or enterprise, which might possibly be prejudiced by their proverbial imprudence. Such individuals most assuredly have claims upon the Fraternity, and enjoy certain privileges; but this admission by no means implies an indiscriminate yielding to their demands, regardless of their merit, or beyond the dictates of reason.

Expulsion by a subordinate Lodge amounts only to suspension until the meeting of the Grand Lodge, when the action is either to be confirmed, to be set aside, or referred back. No one, I apprehend, will contend that a subordinate Lodge has the power to expel, *right or wrong*, or that a Grand Lodge is bound to confirm, whether the proceedings in the case, when sent up, prove to have been irregular or not, or whether even the offence was sufficiently aggravated to have warranted such severity. An aggrieved Brother may not always wish to appeal, feeling satisfied that upon investigating the evidence, justice would be done him without his interposition. If the committee are R. A. Masons, they know that an expelled or disgraced Master Mason cannot receive the higher degrees. Why then, should such a character, with any more propriety, be allowed to sit in a Chapter? It is quite different with a Blue Lodge; because it recognizes no other institutions, knows nothing of their proceedings, and consequently cannot, in any reason, be governed by their acts.

The proceedings of the G. Lodge of the District of Columbia are of considerable interest. Complaint was made to the Grand Lodge by an aggrieved Brother, that a subordinate Lodge, of which he was formerly a member, and from which he received a diploma at the time of his withdrawal, had, on application for re-admission, refused to consider his petition; upon which he sent it back, avowing his ignorance of any cause of objection, and signifying his readiness to meet any charges that might be preferred against him. The whole matter was then referred to a committee, who reported in his favor; but the Lodge, on taking a vote, again refused him admittance by a decided majority, assigning no reason therefor. The committee on grievances, to whom the Grand Lodge referred this case, could discover no charges against him, nor any censure passed upon him; in view of which, they did not regard the refusal of the Lodge to re-admit him to membership, as inhibiting to him any of the rights and privileges to which he was before entitled as a Mason. The By-laws of the Lodge prescribe the manner of receiving members, with which, the committee observe, it would be exceedingly impolitic, even if clearly competent, in the Grand Lodge, to interfere, unless in a case of great aggravation and of manifest abuse of power. I have been thus particular in stating this case, involving a principle liable to misapprehension, for the purpose of expressing my entire concurrence in the views of the committee. Had expulsion taken place, the Grand Lodge could have restored; but with membership it cannot interfere, excepting for causes above set forth.

I am happy to perceive that the practice is adopted, at least in some of the Lodges, of examining candidates for degrees in open Lodge, before advancing them, and then only on a vote. This course is required of all Lodges.

We have marked further extracts for a future number.

VERMONT.

THE annual communication of the M. W. Grand Lodge of Vermont, was held at Burlington, on the 12th day of January last. Eleven Lodges were represented. The Grand Master, Philip C. Tucker, Esq., opened the session with an able and interesting address, from which we give the following extracts, being all we can find room for this month:

"In accordance with our constitutional requirements, we have at this time assembled to hold our annual communication, and to consult and act upon such measures as may be found necessary for the interest and welfare of that branch of the Masonic institution which the Craft has entrusted to our care.

Agreeably to a custom which seems to have the sanction of Masonic usage, it becomes the duty of him who occupies the station in the East, by your favor, to submit to you such observations as are appropriate to the occasion.

Soon after our last annual communication, the proceedings of this Grand Lodge, at its communications of the second Wednesdays of January, A. L. 5846 and 5847, were published under the supervision of the proper committee and distributed to all the Grand Lodges of the United States, and to other G. Lodges without the U. States. Liberal extracts from those proceedings were, by the voluntary kindness of Bro. C. W. Moore, Editor of the *Freemasons' Monthly Magazine*, of Boston, republished in that valuable publication, and thus our action has been very extensively placed before the Masonic world.

Sixteen State Grand Lodges and the G. Lodge of the Territory of Wisconsin, have forwarded their respective publications to this G. Lodge. These publications will be seasonably placed in the hands of the committee on foreign correspondence, who will doubtless bring before this Grand Lodge such subjects as they contain which may be of interest to themselves particularly, or to the general interests of the Institution at large.

I am advised of the success of the Institution in different parts of the State during the past year. Considerable work has been done in several of the Lodges, the reports from which will be laid before you. Missisquoi Lodge, at Berkshire, publicly celebrated the festival of St. John the Baptist, in June last, and was joined in the celebration by a Lodge from Canada. As the first public celebration of the kind which has taken place in the State for many years, and passing off happily without disturbance or insult from any quarter, it doubtless may be considered as evidence of a great change in public feeling towards us. A few years ago, such an occurrence could hardly have passed without great disturbance of the public mind, and its natural and unavoidable results.

In the subordinate Lodges falling immediately under my own observation, there prevails the greatest harmony and good feeling, mingled with a well regulated zeal and a wise and cautious prudence in all the affairs of the Order. The severe lesson written upon the experience of the past has impressed itself deeply upon the mind and heart of all intelligent Masons, and it will not soon lose its value. The men who are admitted to the Order now, are not counterparts of that class who deserted us in the days of our adversity. It is matter of deep interest also to observe that several of those not Masons who were carried away by the tempest got up against us, have become so well satisfied of its wickedness and injustice, since the storm has ceased, as to repent of their participation in the past, and manfully test their sincerity by applying for the privileges of Brotherhood.

I had the pleasure of being called upon, on the 17th of Dec. last, to be present at the resumption of its charter by Union Lodge, No. 5, at Middlebury. That Lodge has recommenced its labors under the authority of the votes of the Grand Lodge authorizing it so to do, and is in the hands of Brethren of long tried faithfulness and fidelity.

There is a class of Masons in this State, who, although they never deserted us, have studiously withheld their personal attendance from the meetings of our

Lodges since the re-commencement of our Masonic labors. These men are generally timid men, or popularity-seeking men. They are ready enough in avowing themselves Masons and asserting their rights to all Masonic privileges; but we never see them in the Lodge-room—they pay no dues—and for all practical purposes they are mere drones in the Masonic hive. There is power enough doubtless in our existing regulations to deal with, suspend or expel them, but it is highly desirable that some uniform course should be adopted by all the Lodges in relation to them and that all the Lodges should adopt the same action. The manifest injustice of throwing all the active duties and contributions of Masonry upon a few, and of having the drones, who neither labor nor contribute to our funds, entitled to the same privileges and to the same relief from the Lodge treasury, is perfectly obvious. It is quite time that this class of Masons should know that Masonry demands *works* as well as *faith*, and that as the one is wholly valueless to the Order unless associated with the other, it is not alone sufficient to sustain membership among us. It is hoped that the Grand Lodge will think it advisable to give this subject due consideration and pass a directory resolution respecting it, for the government of the Subordinate Lodges.

I call the attention of the Grand Lodge particularly to the importance of appointing a Grand Lecturer, whose duty it shall be to visit all the working Lodges and establish a uniformity of work. Our long suspension could not but produce its natural effects. It could not be reasonably supposed that workmen would be very expert in the use of tools which had remained unused for ten years, among the dust and rubbish of our desecrated temple. A few workmen only retained their use perfectly, but those few are ample for instruction; and the brightest and best of them should be sent to visit all the apartments of our temple, and see that the workmen work, after the true designs of the ancient York Masonic trestle-board. A Grand Lecturer also might be very usefully employed upon his travels in collecting together the missing Charters and records of the Lodges which have ceased from their labors.

I cannot permit the occasion to pass without a respectful allusion to my worthy predecessor in the chair, who for sixteen years presided over our interests and our destiny. So little time was left of our session, when I last year succeeded him in this place, and that little was so fully occupied by business, that no opportunity was offered me to express what was proper to the occasion. Duty no less than inclination required me to add to the highly deserved vote of the Grand Lodge at that time, my own personal sense of the obligations which Vermont Masonry owed to our retiring and esteemed Grand Master. During the sixteen years in which he had presided over us, I had enjoyed the honor of standing by his side, and when the Vandalism of our enemies assailed us, during the violent sirocco which followed the disturbances in a sister State, none knew better than myself the unshaken firmness, the wise prudence, the steady perseverance, with which he devoted himself to the preservation of the rights and interests of the Order. When our temple was soiled and our altar shaken, his voice was always heard above the storm, encouraging on our small but faithful band, to patience, firmness, and perseverance. With cheering words he pointed to the future, assuring us, with perfect faith, that we should succeed in purifying the one, and re-establishing the other. He remained as our guiding-star till his predictions were accomplished and then consigned his working tools to a feeble hand—not, however, to cease his Masonic labors, but to extend them by restoring to the State the organization of the Order in other than the symbolic degrees and enable our worthy Brethren to advance beyond the Masonry of the first temple. It is to him, my Brethren, that you are chiefly indebted for the present prosperous condition of your purified temple;—to him, under the Supreme Architect, you owe your re-established Altar. Honored be his name among us;—long, very long, may it remain among the most honored in our annals, and while Green Mountain Masonry can point to a Masonic altar may it never forget the hand which guarded it in adversity, and re-established it in honor.

In feebly doing justice to the living on this occasion, I would not forget the worthy dead. Since our communication of last year, one of our respected and beloved past Grand Masters has been called from his earthly labors. The Honorable Lemuel Whitney, of Brattleboro', who was Grand Master of this Grand Lodge from A. L. 5819 to A. L. 5822, has gone down to the tomb, at the ripe age of eightytwo, full of years and honors. He died at Brattleboro' early in April last. On the 10th of the month of February preceding, this worthy Brother thus expressed himself in a letter addressed to our past Grand Master Haswell.

"I am happy in learning that some of the Fraternity yet possess the nerve to revive an Institution so deserving patronage, arising from her correct and philanthropic principles.

"None but an *honorable* man ever ought to be admitted to the privileges of the Order. 'Tis *honor* makes the *man*. Caution your secular Lodges on the admission of candidates;—keep the Institution pure and uncontaminated—better blot ten than admit one unworthy member.

"It would be gratifying to me to visit your Grand Lodge, but my age, I fear, will deny me that pleasure, (being now over eightytwo years of age,) but to use the language of the poet,

Where distance sits on tongues a tie,
The pen and paper must supply."

These are the words of an old Grand Master, who in a few days after they were written, passed away from earth. They are words of wisdom from the grave. Let us not forget their admonitions.

There can hardly be a doubt in the mind of any well informed Mason that it was the moral and Masonic duty of those to whom were entrusted the interests of the Order in Vermont, to revive and re-establish it, as soon as it could be done with a due regard to its welfare and a rational prospect of success. We received the Institution from our predecessors, as we believe, in its purity. We appreciated the value of the principles it inculcated. As social beings, we felt the beneficial effects of our organization; as men of benevolence and philanthropy, we saw and rejoiced at their influence upon the world. With these convictions, we did not feel at liberty to consign it quietly, as a doomed victim, to the storms of fate. With the most painful apprehensions, we saw the fires dying away upon its altars, and so far as human power could perceive, the hour appeared to be near at hand, when the last flickering flame upon the last of our altars was about to vanish forever. But with warm and grateful hearts to the Supreme Architect of the Universe do we realize the fact, that we were not doomed thus to behold the total destruction of our mystic temple. While that last flickering flame quivered towards extinction, the very soul of Masonry seemed burning within us. As if with one common consent, our energies arose to action: the flame expired not. Nursed by the hands of a feeble few, and blest from on high, it was re-kindled in hope, and now shines abroad, a renewed altar-flame, glorious in its brightness; a beacon-light to the hopes and hearts of the desponding; a monument of confirmed faith to those who doubted not that He who filled the first temple with his glory, would ever remain the protector of all who relied upon his Providence and adored his name.

Purged of the "hay, wood and stubble" which adversity revealed to us, the true flame of Masonry is proudly extending itself, and all true Masonic hearts are feeling its influence and rising responsive to its power. It is among our highest duties as Masons and moral men, to perform our mission for good, by laboring to promote and extend the glorious work. Our noble State, rich in all that can attract the eye or elevate the soul,—the soil of civil, political and religious freedom; a State where the school house, the academy and the college hold triumphant sway; where art, science and learning find a welcome home; was certainly not the appropriate spot where an Institution appealing to the noblest impulses of the human race should find its grave.

I call the attention of the Grand Lodge to the necessity of placing at the disposal of the Grand Officers, if possible, the means of procuring some Masonic books. Some standard works are, in existing circumstances, highly desirable. We occasionally observe matter spread before the world, on what is claimed to be Masonic authority and usage, into which we should like to have the means of examining at original and acknowledged sources.

The few Masonic works to which the Grand officers have access, consist only of such as the accumulations of years have accidentally placed in the private libraries of your past and present Grand Masters. Masonic books fill no place on the shelves of the booksellers of Vermont. They can only be procured abroad. They are necessary for the information of the Grand officers, and the honor of this Grand body. The sum required for the purchase of those of immediate necessity, will not be large, and it is hoped that measures will be taken at this communication to supply this want and enable us readily to investigate all subjects of importance which may arise. I cannot for a moment doubt that a sense of what is due to ourselves, and a just pride to have your Grand Officers as well informed Masonically as those of any other Grand Lodge, will be sufficient motives to produce an accomplishment of this desirable object. Other State Grand Lodges have extensive Masonic libraries. The time has arrived when this Grand Lodge should, for its own credit, begin to form one.

With pain, I have to communicate to the Grand Lodge the decease, since our last annual communication, of our Grand Marshal, Br. Henry Thomas, of Burlington. Bro. Thomas lived and died a true Mason, and his memory will long be kindly cherished by the Craft.

Obituary.

Sherburne, March 17, 1848.

BR. MOORE.—The following notice and resolves have been greatly neglected by the committee chosen for that purpose, and if this is in season, I wish it may be published in the next number of the Magazine.

Very respectfully, yours,

EDW'D HOLBROOK.

Died, at Sherburne, Sept. 12th, 1847, **DEA. MICAH LELAND**, aged 68. **DEA.** Leland was initiated into the mysteries of Freemasonry, in Middlesex Lodge, at Framingham, Dec. 15th, 1812, and elected Master of the same Lodge, Nov. 22d, 1825. As a neighbor, a citizen, a Christian and a Mason, he was highly and justly esteemed. His townsmen manifested their estimation of his character and their confidence in him, by electing him to fill important offices in the town, and sending him as their Representative to the General Court. In his public services and private transactions, he was guided by strict integrity and a conscientious regard to duty. Under a deep conviction of moral accountability, and that all his actions were under the inspection of the "All-seeing Eye," it was his aim "to do justly, love mercy and walk humbly with his God." His death was sudden. In health and vigor of body and mind, he was violently seized with fever, which, in a few days, extinguished the lamp of life, and filled many breasts with sadness and sorrow. By this event, his family have been deprived of a kind and faithful husband and father; the town of a highly respected and useful citizen; the church of a worthy communicant and a valuable officer, who found the greatest satisfaction in the path of Christian duty; and the Masonic family of a Brother who was "good and true;" one who was ever interested in the honor and prosperity of Masonry,

and who did not forsake her in the days of persecution. When the "love of many waxed cold," and not a few apostatized and lent their aid to a vain attempt to overturn the Institution, the subject of this notice was not ashamed of his relationship to the Fraternity, nor afraid to vindicate the innocence and moral worth of Masonry whenever they were assailed. May his example and sudden exit, stimulate his surviving Brethren and friends to fidelity, diligence and promptness in discharging the duties of life, so that if they should be called away suddenly, as he was, they may be found "worthy and well qualified" for admission into that glorious temple "not made with hands," where the true and the faithful will rest from their labors and enjoy their reward.

The following preamble and resolves were adopted at a meeting of Middlesex Lodge :

Whereas, it has pleased our Master in Heaven, to remove our worthy and beloved Brother, Micah Leland, from the Lodge below to the Celestial Lodge above, there, as we hope and trust, to be clothed in righteousness and invested with the jewel of eternal glory,—Therefore,

Resolved, unanimously, by the members of Middlesex Lodge, that we will cherish the remembrance of the moral worth and valuable services of our departed Brother; and that we tender our kind sympathy and condolence to his bereaved widow and children, and would invite them to seek consolation in contemplating the character of their deceased friend, and the mercy and goodness of that Father in heaven who chastens in love.

Resolved, That the Secretary be directed to enter the foregoing notice and resolve upon the records of the Lodge, and to transmit a copy of the same to the bereaved family of our deceased Brother; also to the Editor of the "Freemasons' Monthly Magazine," for publication in that work.

At a meeting of Concord Lodge, No. 58, at Tarboro', N. C., the following resolutions were adopted :

Whereas, it hath pleased the Great Grand Master and Supreme Architect of the Universe, to call from labor to refreshment, and from servitude to reward, our distinguished fellow-citizen and Brother of "the mystic tie," Col. LEWIS D. WILSON, who departed this life on the 12th of August last, in Mexico, in command of the 12th Regiment, of U. S. Army, nobly bearing his country's flag in a foreign land,—

Resolved, That we, the members of "Concord Lodge," do sincerely mourn the death of our esteemed Brother, and that we will put the Lodge in mourning, and each member wear the usual badge of mourning thirty days.

Resolved, That in the death of our distinguished Brother, not only the Masonic Fraternity, but our common country has sustained a great loss.

Resolved, That the citizens of his native county having selected him for their representative in the State Legislature for more than thirty years, and the Senate having selected him as their Speaker, are great compliments to him as a statesman.

Resolved, That his leaving his seat in the State Legislature, repining to his county, rallying around him near two hundred of the noble youths of Edgecombe, to go forth with their gallant leader, to offer themselves a sacrifice upon their country's altar, are great compliments to his patriotism.

Resolved, That his having been elected Grand Master of the Grand Lodge of N. Carolina for a full constitutional term, is a great compliment to his Masonic ability.

Resolved, That the bequest in his last will and testament, bequeathing an estate estimated at from \$40,000 to \$60,000, to the poor of his native county, Edgcomb, is the cap-stone to his moral and Masonic edifice, and shows that Christian benevolence abundantly abounded in his heart. And in conclusion we say, "Well done, good and faithful servant," and hope that thou hast entered into eternal joys.

Resolved, That the determination of the citizens of Edgcomb to bring his remains home, and erect over them a monument, shows that though he be literally dead, yet he lives and greenly flourishes in the hearts and affections of his countrymen.

JOHN F. SPEIGHT,
LEWIS BOND,
Committee of Concord Lodge.

At a special meeting of the members of Pentucket Lodge, holden in Masons' Hall, in Lowell, Oct. 2, 1847, the following preamble and resolutions were unanimously passed:

Whereas, it has pleased an all-wise Providence, in his inscrutable dispensations, to call from our midst our beloved Brother and Worshipful Master, JESSE PHELPS,—be it therefore

Resolved, That in this melancholy event, our community has sustained the loss of an industrious, enterprising and public-spirited citizen, society the *walk* of an upright and honest man, and Masonry a worthy exemplar of her principles, fulfilling, as he did, his various social and domestic duties under the promptings of a noble and generous heart.

Resolved, That as a token of respect and esteem for our Brother and W. Master, and as a further testimonial of our grief at his loss, we wear the usual badge of mourning for the space of thirty days.

Resolved, That we tender to his afflicted widow and relatives, in this truly distressing dispensation, the warmest sympathies of our hearts.

Resolved, That a copy of this preamble and the accompanying resolutions, be furnished the bereaved family of our deceased Brother, and placed on the records of our Lodge; and that they be published in the Freemasons' Magazine at Boston. Attest,

COLBURN BLOOD, JR., Sec.

At a special meeting of the members of Neosho Lodge, No. 81, at their hall in Neosho, Mo., Feb. 2d, 1848, on the occasion of the death of their worthy and esteemed Brother, THOMAS SHANNON, the following resolutions were unanimously adopted:

Resolved, That while we cherish the recollection of our deceased Brother and friend, we sincerely deplore his loss to the Fraternity, to his family, and to his country. In the walk of life which it was his lot to fill, affability and justice eminently marked his character, and shone conspicuous in the circle in which he mingled. Though unobtrusive in his manners, he was firm and resolute in principle, and faithful in the discharge of every duty.

Resolved, That we deeply sympathize with his afflicted widow, family and friends.

Resolved, That a copy of these resolutions be enclosed to his widow, and that they be published in Moore's Masonic Magazine, at Boston.

J. T. PENNINGTON,
Sec'y of Neosho Lodge, No. 81.

REGISTER OF OFFICERS.

GRAND LODGE OF MICHIGAN.

M. W. E. Smith Lee, G. Master.
 R. W. Paul B. Ring, D. G. M.
 " Joshua B. Taylor, S. G. W.
 " John Stewart, J. G. W.
 " Levi Cook, G. Treas.
 " James Fenton, G. Sec.
 " A. C. Smith, G. V. and Lect.
 " Rev. E. M. Crippin, G. Chap.
 W. Thos. Cook, S. G. D.
 " R. B. Loomis, J. G. D.
 " W. S. Brown, G. Marshal.
 " Jno. E. Schwarz, G. Sw. B.
 " Madison Cook, G. Pursuivant.
 Seneca Caswell, G. Tyler.

G. LODGE OF THE DIST. OF COLUMBIA.

M. W. B. B. French, G. M.
 R. W. Geo. C. Thomas, D. G. M.
 " E. Whittlesey, G. S. W.
 " D. M. Comb, G. J. W.
 " Robert Clark, G. Treas.
 " Chas. S. Frailey, G. Sec.

GRAND CHAPTER OF MAINE.

M. E. Freeman Brailford, G. H. P.
 E. Thomas S. Bowles, D. H. P.
 " John C. Humphrey, G. King.
 " Nelson Gerrity, G. Scribe.
 " Oliver Gerrish, G. Treas.
 " Arthur Shirley, G. Sec.
 Rev. Comp. Cyrus Cummings, }
 Cyril Pearl, } G.
 James Pratt, } Chaplains.
 Gersham F. Cox, }
 Comp. Moody F. Walker, G. Marshal.
 " Henry H. Boody, }
 " Isaac Ingersoll, } G. Stewards.
 " Alex. H. Putney, }
 " William Allen, }
 " Isaac Davis, G. Sentinel.

MONROE COUNCIL R. AND S. MASTERS,
DETROIT, MICH.

E. Smith Lee, Th. Ill. G. M.
 John Mullett, Ill. D. G. M.
 Jeremiah Moors, Ill. P. C. W.
 Wm. M. Lister, G. G.
 Wm. J. Ives, G. S.
 John Almy, Treas.
 H. N. Church, Rec.
 S. Caswell, Sent.

HIRAM LODGE, NEW HAVEN.

Caleb Fenner, W. Master.
 Charles H. Skiff, S. W.
 Moses Dickinson, J. W.
 Benjamin Beecher, Jr., Treas.
 E. G. Storer, Sec'y.
 Francois Turner, S. D.
 Julius Tyler, J. D.
 Isaac Tuttle, Tyler.

GRAND LODGE OF IOWA.

M. W. Ansel Humphreys, G. M.
 R. W. J. P. Lancaster, G. S. W.
 " Pearley Jackson, G. J. W.
 " John Hawkins, G. Treas.
 " T. S. Parvin, G. Sec'y.

NEW HAVEN ENCAMPMENT, NO. 11.

Eliphalet G. Storer, G. Com.
 William H. Ellis, Generatissimo.
 George Shumway, Capt. Gen.
 Samuel Bishop, Treas.
 A. C. Balcock, Recorder.
 Francois Turner, Prelate.
 R. Fitzgerald, S. W.
 Fred. Croswell, J. W.
 Henry Beecher, St. Bearer.
 E. J. Munsell, Sw. Bearer.
 B. Beecher, Jr., Warder.
 A. T. Colt, 3d Guard.
 F. Robinson, 2d "
 W. Lyon, 1st "
 I. Tuttle, Sent.

MONROE CHAPTER, DETROIT, MICH.

John Mullett, H. Priest.
 Wm. M. Lister, King.
 N. B. Carpenter, Scribe.
 James Fenton, C. H.
 G. Wadleigh, P. Soj.
 N. J. Smith, R. A. C.
 W. J. Ives, M. 3d Veil.
 Albert Marsh, M. 2d Veil.
 Joshua Turner, M. 1st Veil.
 E. Rood, Treas.
 H. N. Church, Secretary.
 S. Caswell, Sentinel.

ZION LODGE, NO. 1., DETROIT, MICH.

Wm. M. Lister, W. Master.
 H. N. Church, S. W.
 J. S. Abbott, J. W.
 John E. Schwarz, Treas.
 Eardley Ives, Sec'y.
 John Patton, S. D.
 J. Grueber, J. D.
 A. Marsh, }
 George Davis, } Stewards.
 S. Caswell, Tyler.

DETROIT LODGE, NO. 11., DETROIT, MI.

Henry T. Backus, W. Master.
 Amos T. Hall, S. W.
 W. J. Ives, J. W.
 Joshua Turner, Treas.
 G. Mott Williams, Sec'y.
 G. Wadleigh, S. D.
 N. J. Smith, J. D.
 S. Caswell, }
 Lucius Thompson, } Stewards.
 S. Caswell, Tyler.

MASONIC CHIT CHAT.

☞ A correspondent writing from Jackson, Miss., says—"In no city in the Union is Masonry in a more flourishing condition than in this. With a population of about three thousand, (black and white,) we have an Encampment, Council, Chapter and two Lodges. And we have recently finished a splendid hall, with an express view to the accommodation of the Grand Lodge, which now holds its sessions at Natchez."

IMPORTANT.—The Grand Lodge of England, at its quarterly communication in September last, authorized the substitution of the words "free man" for "free born," wherever the former expression occurs in its ritual. This change has been made mainly with a view to meet the wishes and necessities of the Lodges in Antigua, Jamaica, and other British colonies. The fact is important, and we may hereafter refer to it again.

☞ Brethren visiting London, will find excellent accommodations at the new Masonic Hotel, recently opened by Br. Bacon, in Great Queen street, Lincoln's Inn Fields. It is connected with the "Freemasons' Tavern," where the meetings of the Grand Lodge are held.

☞ The Grand Lodge of England has authorized the purchase of certain freehold houses and premises, adjoining their present property on Great Queen street, London, at a cost of eight thousand pounds sterling.

☞ The Lodge at Harrisonville, Van Buren county, Mo., have offered a reward of one hundred dollars, for the apprehension of the murderer of John Hubble, formerly a resident of that county, and a member of Prairie Lodge.

☞ The M. W. Br. Ralls, G. M. of Missouri, now Colonel in the volunteer service, has organized a Lodge at Santa Fe.

☞ The publication of the interesting obituary notice, by our correspondent at Pepperell, is necessarily deferred till next month.

☞ The Grand Lodge of Massachusetts was opened at 9 o'clock on the morning of the 27th ult., for instruction in the lectures and work; and in the evening, for the installation of its officers. The attendance was large, and the work and ceremonies passed off to general acceptance. We have not room for particulars this month.

☞ The inquiries of our correspondent at Jackson, Miss., shall receive attention in our next. Also, those of our correspondents at Mansfield, Ohio, and Cayuga, Miss., and several others on hand.

☞ We have a large amount of matter on hand, some of which has been long promised, that shall receive attention as fast as we can find room for it. The intelligence furnished by our valued Irish correspondent, is among the matter reluctantly excluded from this number.

☞ We have been waiting for an opportunity to make a few notes on our late excursion to the West, but have not yet been able to find one, from a press of other matter. Our acknowledgments are due to several Brethren on the route, and particularly at Toronto, in Canada. We hope soon to be able to attend to this matter.

☞ Thomas R. A. Chapter has recently been revived, and removed from Princeton to Fitchburg, in this State. Its officers were elected and installed on the 14th ult. Hon. David Wilder, late State Treasurer, was installed as H. P. The prospects of the Chapter are encouraging, and its affairs are in safe and competent hands.

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VOL. 7.

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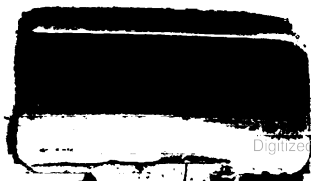
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